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*Alter et Idem.*

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THE  
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EDITED BY  
GEORGE LAURENCE GOMME,  
DIRECTOR OF THE FOLKLORE SOCIETY.

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## PREFACE.

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IN 1884 and 1885 some discussion took place in the pages of the *Folklore Journal* (in vols. ii. and iii.) on the definition of folklore and its aims, and the result was that a strong feeling, which had been gradually growing up unexpressed, was at once shown to exist on the importance of the society issuing some sort of guide for collectors and workers on folklore. Some of the papers contributed to the Journal were of use to collectors, even in the form in which they there appeared, and Mr. Stewart Lockhart had them translated into Chinese and widely distributed in China, with some good results. At that time I had partly prepared an elementary introduction to the science of folklore, and upon this becoming known to the Council they passed the following resolution, 12th January, 1887: "That Mr. Gomme be requested to print his MS. of the proposed *Handbook of Folklore*, and that proofs of the several sections be sent to the Members of the Council for correction, addition, or revision."

It soon became apparent to me, however, that my MS. as it stood would not answer properly the purposes of the Society, and as the Council had done me the honour of accepting my classification of the subjects of which folklore is composed and the definitions of the study, the work was begun afresh.

Much delay has occurred, but probably those who know some of the difficulties attending such an undertaking will hardly be disposed to blame over much, especially when so many of us are also engaged in other work for the Society.

All the sheets have been examined and corrected at meetings of the Council held specially for the purpose. The following sections have been almost entirely written by the members whose names are mentioned:

Magic and Divination—Hon. J. Abercromby.

Beliefs relating to a Future Life—Mr. Edward Clodd.

Local Customs—Mr. E. W. Brabrook.

Folktales: Introduction—Mr. E. Sidney Hartland. Types—Mr. Joseph Jacobs.

The questions on agricultural folklore included in the section on local customs are

entirely by Mr. J. G. Frazer; some of the sections on minor superstitions are by Mr. Jacobs; and the greater part of the section on the collection of folklore is by Miss Burne. To Miss Burne, indeed, I cannot express all my obligations; her assistance began with the first slip proof and ended with the last.

G. L. G.



## I.—WHAT FOLK-LORE IS.

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Man has at all stages in his career attempted to explain the natural phenomena surrounding and affecting him. When such explanations are universally or generally accepted by any tribe or people, they constitute the mythology and to some extent the religious beliefs of such tribe or people.

Again, man's course of life has been moulded at all stages in his career under the influence of the surrounding natural and physical phenomena; the flora and fauna constitute his means of subsistence, his means of subsistence have profoundly affected his manner of living. Contact between neighbouring but separated groups of men has of course largely affected the mode of life of each group. When such influences produce a general acceptance of certain definite rules which govern the social intercourse between man and man or between tribe and tribe, such rules are termed the customs of any given tribe or people.

Thirdly, man in progressing or retrograding from one stage of culture to another has ever tenaciously held to his old beliefs and to the practice of his old customs. Whatever causes may have produced a change of belief and a change in custom, the change in the first place mainly consists of a modification of the original form, and in the second place is

rarely accepted in its entirety by a whole people. Change of belief or change of custom would arise—in the stages of progress before that of a settled civilization to which, for instance, Europe is accustomed—from change of habitation, a wholesale migration, or a wholesale conquest or subjugation, of one people by another; also from general progress, acquisition of property and knowledge, &c. Under these altered circumstances, memories of the older life would be preserved and related to the rising generations of children; to be again related to future generations.

Noting the operation of these three sets of forces which regulate the life of man, it has been observed that within the circle of almost all human society, whether savage tribes or civilized countries, there exist old beliefs, old customs, old memories, *which are relics of an unrecorded past*. These very important facts introduce us to the study of what has conveniently been termed Folk-lore.

The initial stages of this study were arrived at when it had been found by observation that there exists or existed among the least cultured of the inhabitants of all the countries of modern Europe, a vast body of curious beliefs, customs, and story-narratives which are handed down by tradition from generation to generation and the origin of which is unknown. They are not supported or recognized by the prevailing religion, nor by the established law, nor by the recorded history of the several countries. They are essentially the property of the unlearned and least advanced portion of the community.

Then it has been noted that wherever any body of individuals, entirely ignorant of the results of science and philosophy to which the advanced portion of the community have attained, habitually believe what their ancestors have taught them, and habitually practise the customs which previous generations have practised, a state of mind exists which is capable of generating fresh beliefs in explanation of newly observed phenomena, and is peculiarly open to receive any fanciful explanations offered by any particular section of the community. Thus in addition to the traditional belief or custom, there is the acquired belief or custom arising from a mythic interpretation of known historical or natural events.

As the student proceeds in his work it will be found that one of the results of the lower usage or belief being retained in the higher level is that its form often varies and develops ; hence it becomes important to study these variations in form, and if possible to detect their causes.

From these potent influences in the uncultured life of a people—traditional sanctity and pre-scientific mental activity—and from the many modifications produced by their active continuance, we find that the subjects which constitute Folk-lore are really groups of observable phenomena in man's mental and social history.

It is here necessary to point out one very important feature of the study of Folk-lore—a feature that distinguishes it from other sciences very nearly akin to it. Much of the material of the folklorist

must be obtained from the religious beliefs and customs of savage or barbarous peoples. Merely as a system of religion or as a legal or social custom, the folklorist has nothing to do with any form of belief or custom. But observing that what is religion or law to one stage of culture is superstition or unmeaning practice to another, the beliefs and customs of all savage peoples are considered and examined by folklorists, not because of their prevalence among savage peoples, but because of their accord with the superstitions and customs of the "Folk" or less advanced classes in cultured nations. Anthropology is the science which deals with savage beliefs and customs in *all* their aspects; Folk-lore deals with them in one of their aspects only, namely, as factors in the mental life of man, which, having survived in the highest civilizations whether of ancient or modern times, are therefore capable of surrendering much of their history to the scientific observer.

Although theoretically possible, it would very seldom happen that the folklorist would start his studies from a savage standard of culture instead of a civilized. The difficulties of such a course would be enormous and the profitable result but small. For instance, if he select the Zulus for his study he would have to first find out what were the beliefs and customs and traditions of the backward portion of the Zulu people, measured of course from the advanced Zulu standard of culture. Then this collection of survivals would have to be compared with the beliefs of more backward savage people, and the



result ought to show some of the stages of mental development arrived at by the Zulu people. But such a process would depend upon so many doubtful factors that the result could hardly be expected to be accurate. For this reason, and for the far more important reason that the outlook from civilization to savagedom is much more extensive and of much greater service to science than any outlook from one degree of savagedom to another, the study of Folk-lore will practically always begin with some of the modern civilized countries for its basis.

The importance of collecting and classifying such materials as we have described must be at once recognised. [Folk-lore is often the only possible means of penetrating to the pre-historic past of nations, and it is certainly the only means of tracing out many of the land-marks in the mental development of man.] In this introductory section it is only necessary to draw attention to the main outline of what constitutes Folk-lore; but on some of the details more will be said in the subsequent sections of this Handbook. From what has been advanced it may be conceded that the definition of the Science of Folk-lore, as the Society will in future study it, may be taken to be as follows, "*the comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages.*"

The subjects which make up the body of survivals called Folk-lore may be divided into four radical groups, each of which consists of several sub-groups or classes. They may be roughly classified as follows—

1. *Superstitious Belief and Practice :*

- (a) Superstitions connected with great natural objects ;
- (b) Tree and Plant Superstitions ;
- (c) Animal Superstitions ;
- (d) Goblin-dom ;
- (e) Witchcraft ;
- (f) Leechcraft ;
- (g) Magic and Divination ;
- (h) Beliefs relating to future life ;
- (i) Superstitions generally.

2. *Traditional Customs :*

- (a) Festival Customs ;
- (b) Ceremonial Customs ;
- (c) Games ;
- (d) Local Customs.

3. *Traditional Narratives :*

- (a) Nursery Tales, or Märchen ; Hero Tales ; Drolls, Fables and Apologues ;
- (b) Creation, Deluge, Fire and Doom Myths ;
- (c) Ballads and Songs ;
- (d) Place Legends and Traditions.

4. *Folk-Sayings :*

- (a) Jingles, Nursery Rhymes, Riddles, &c.
- (b) Proverbs ;
- (c) Nicknames, Place Rhymes ;

We next proceed to give a short account of each of the subjects above enumerated, and to supply a code of questions for the use of collectors. So as not to overload the pages of this Handbook, only one or two typical examples will be given under each section. These examples, by illustrating the way

in which the Folklorist "compares and identifies" the beliefs, customs, and traditions of modern ages, are intended also to illustrate the nature and importance of the work needed from the collector. The value of this work can only be measured by the amount of absolute precision and faithfulness with which each collector records every item of Folk-lore, keeping them perfectly distinct from any comments or other extraneous matter.

## II.—SUPERSTITIONS

CONNECTED WITH

### GREAT NATURAL OBJECTS.

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Man's attempted explanation of natural phenomena is begotten, in the early periods, of fear and of a deeply rooted notion that between man and nature there existed the most intimate relationship. How this is so, the records of prehistoric archaeology help us to realize. They teach us that man's earliest progress over the untrodden lands of the world was very slow. Unarmed, and subsequently but very inadequately armed, he probably marched along the banks of rivers, surrounded by the great hills and mountain heights, by dense jungles and forests, by fierce and gigantic animals. Such surroundings became the most powerful of external forces in moulding the earliest recognizable forms of human life both with reference to the social group and with reference to the religious beliefs. The earliest form of society, of which evidence has come to us, was made not so much by the ties of blood or race, such as were at later stages recognised, as by pressure of the external

forces of nature which met humanity at every turn in its path as it pushed on to the world's occupation grounds. (It is therefore not difficult to understand that the great natural objects, mountains, rivers, trees and plants, and animals, thus powerful in determining man's early relationship to man, are represented in his thoughts as objects of dark and fearful or familiar and friendly import.) These external conditions of man's early life, considered in conjunction with his habit in the early stages of mental culture of thinking of all things as personal and endowed with human qualities, enable us to arrive at some of the conditions which might have brought about the earliest recognizable forms of religious belief, viz. nature worship, a worship which is examined and dealt with by folklorists as the cause of a large mass of ancient superstitions.)

In Folk-lore this class of superstition is represented in the first place by a belief that mountains, streams, islands, springs, the earth, &c., are the abode of spirits. Thus in Wales the belief in "the old Woman of the Mountain" is very prevalent, and female fairies of frightful characteristics haunt all the Welsh mountains. The river Tees, the Skerne, and the Ribble have each a sprite, who, in popular belief, demands at times human victims. The fens and wilds are in *Beowulf* constantly peopled by troops of elves and nicers and worms (dragons and serpents). So in the saints' legends are they ever the haunts of demons; and many and fierce were the struggles between them and the hermits, before the latter succeeded in establishing them-

selves in their deserted abodes. The legend of St. Guthlac is really an early account of the popular belief in island spirits. The saint is said to have built himself a mud-cot in the Isle of Croyland, a wild spot then covered with woods and pools and sedgy marshes. The isle had hitherto been uninhabited by man; but many goblins played among its solitudes, and very unwilling were they to be driven out. They came upon him in a body, dragged him from his cell, sometimes tossed him in the air, at others dipped him overhead in the bogs, and then tore him through the midst of the brambles; but their efforts were vain against one who was armed like Guthlac. Another legend relates how St. Botulf chose for his residence Ykanho, a place not less wild and solitary than Croyland itself, which had hitherto been only the scene of the fantastic doings of the demons now to be banished by the intrusion of the holy recluse. At his first appearance they attempted to scare him with horrid noises; but finding him proof against their attacks they endeavoured to move him by persuasive expostulations. "A long time," they said, "we have possessed this spot, and we had hoped to dwell in it for ever. Why, cruel Botulf, dost thou forcibly drive us from our haunts? Thee or thine we have neither injured nor disturbed. What seekest thou by dislodging us? and what wilt thou gain by our expulsion? When we are already driven from every other corner of the world, thou wilt not let us stay quietly even in this solitude." Botulf made the sign of the cross, and the demons departed.

These are specimens of a large class of superstitious beliefs connected with the great natural objects. How significant they are, and how deeply they penetrate into the past history of our race, can only be shown by comparing them with the savage belief in nature spirits and the religion resulting therefrom. This may be well illustrated by an instance taken from the hill tribes of Assam. Mr. Dalton says,—"The Aka fears the high mountains which tower aloft over his dwelling; he fears the roaring torrents of the deep glen, which interposes between him and his friends beyond; and he fears the dark and dense jungle in which his cattle lose their way. These dark and threatening powers of nature he invests with supernatural attributes; they are his gods, and he names them Fúxo, the god of jungle and water; Firan and Siman, the gods of war; and Satu, the god of house and field. Offerings are made to the gods at the different cultivating seasons, and also in token of gratitude when a child is born."

With this may be compared a statement about one of the hill tribes of India, the Khumis. Among these people it is thought that each peak in their native hills is the mountain watch-tower of a god. There are two very singular wall-like ridges of sandstone running across the Kuladyne river about twenty miles the one above the other. They are ridges perpendicular on each side and only a few feet in width; the river has forced itself a passage through the centre. The tradition is that when the spirits found their domain invaded by a new faith from the plains they endeavoured to raise a

barrier; this was forced; a second attempt in like manner failed, and in despair they have given up the idea of a third.

These accounts of savage beliefs enable us to understand the origin of the English superstitions about river spirits and hill or mountain spirits, namely, that they are really items of traditional belief, having an unbroken descent from times when the ancestors of Englishmen were in a parallel stage of mental culture to that of the Indian hill tribes.

In collecting items of Folk-lore under this section the following are among the chief questions to which answers should be sought :—

*Mountains or Hills.*

1. Are mountains or hills personified ?
2. Are mountains or hills spoken of in the feminine or masculine gender ?
3. Relate any traditions of human beings being descended from mountains or hills.
4. Relate any tradition as to the origin of mountains or as to giants being entombed therein.
5. Are the mountains supposed to support the heavens ?
6. Do people fear to travel up the mountains ?
7. Are there spirits of mountains ? give their names and attributes.
8. Describe any practices of leaving small objects, articles of dress, &c., on the mountains.
9. Are the spirit-inhabitants of mountains considered or spoken of as ghosts ?



10. Do the ghosts of the dead live on or go to the mountains ?
11. If any one dies on a mountain what is said to be the cause of the death ?
12. Is a sacrifice needed to satisfy the spirit of the mountain ?
13. Describe any ceremonies performed at certain times in connection with mountains.
14. Give any special names attributed to mountains.

*Caves.*

15. Are caves objects of fear ?
16. Relate any traditions or beliefs about caves.

*Islands.*

- 16.\* How were islands made ?
17. Are there any sacred islands ?
18. Relate any tradition about sunken islands.
19. Are any customs performed on islands not usually inhabited ? are they used as burial places ?
- 19.\* Are there any phantom islands ?

*Lakes, Pools, Wells, and Springs.*

20. Are there spirits of pools ? give their names
21. Are there spirits of wells ? give their names.
22. Are there spirits of springs ? give their names.
23. Give the names of the wells, pools and springs.
24. Are there any wishing wells ?
25. Describe any practices of leaving small objects, articles of dress, &c., at wells.
26. Relate any tradition about pools, wells, or springs.

27. Are there traditions of sunken cities in lakes?

28. Are there any sacred or haunted ponds? What spectres, pleasing or hideous, arise out of lakes or wells?

*Rivers and Streams.*

29. Are there spirits of rivers or streams? give their names.

30. Are there spirits of rapids or cataracts? give their names. Are they ever propitiated?

31. Are rivers and streams personified?

32. Describe any practices of casting small objects, articles of dress, &c. in the rivers.

33. Are running waters supposed not to allow criminals or evil spirits to cross them?

34. Are there instances of witches being dipped in the river?

35. Are habitations built near the river? and, if not, are there any reasons assigned against such a practice?

36. Relate any superstition or belief connected with running water.

*The Earth.*

37. Is there an earth deity? Give its name and attributes.

38. Describe any festivals or customs connected with the earth deity.

39. Describe any customs at the choosing of a site for building.

40. Is any sacrifice made upon the foundation of a building?

41. Is there any tradition of human sacrifice in connection with building?

42. Is there a practice of sprinkling foundations with the blood of animals—a bull or a cock?

43. Relate any traditions as to the origin of existing buildings.

43.\* Does the building of a house cause the death of the builder?

44. Is it unlucky to alter a building?

45. To what is the growth of corn or other food ascribed?

46. Are any offerings made at the time of seed sowing?

47. Is the growth of food products supposed to be objectionable to the demons?

*The Heavenly bodies and features of the sky.*

48. Relate any traditions of the moon.

49. Relate any traditions of the sun.

50. Relate any traditions of the stars.

51. Are the moon, sun, and stars personified? if so, under what names and in what gender?

52. What ceremonies are performed at the new moon?

53. Is any reverence paid to the new moon?

54. How is the new moon saluted?

55. What are thunder and lightning supposed to be?

56. What is the wind supposed to be?

57. How is the sky accounted for?

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58. What is the relationship of the earth to the sky ?

59. Relate any tradition about this.

*The Sea.*

60. Give the names by which the sea is known.

61. What is supposed to be the origin of the sea ?

62. Describe the customs of fishermen at launching their boats.

63. Give any omens believed in by fishermen.

64. Do witches raise storms ?

65. Are witches dipped in the sea ?

66. Is it unlucky to assist a drowning person ?

67. What causes the tides ?

68. What causes waves ?

69. Describe any apparitions arising from the sea.

70. Are sacrifices made to the sea ?

71. Are any offerings or oblations made to the sea ?

72. Give the names of rocks, pools, or cliffs.

73. Are there any traditions of sunken cities in the sea ?

74. Relate any traditions of mermaids or mermen.

75. What is the shape of mermaids or mermen ?

### III.—SUPERSTITIONS RESPECTING TREES AND PLANTS.

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The second group of superstitions into which the subject may be divided, namely, superstitions respecting trees and plants, also arises from early nature worship. It forms a large and important section of Folk-lore, and is of immense value in the study of man's history.

Just as mountains, streams, wells, &c., are the abode of spirits, so are forests and trees. Some of the forms in which this superstition appears in Folk-lore are curious and indicative of their origin. The creaking of furniture is considered in popular opinion to be an omen of ill luck. It can hardly be doubted that we have here a *modern form* of an ancient superstition associated primarily with the wood of which the furniture was made. This may be illustrated by a belief recorded by Aubrey, that "to cut oak-wood is unfortunate"; which again can only be a variant of the more general notion, also recorded by Aubrey, that "when an oake is falling, before it falles it gives a kind of shriekes or groanes, as if it were the genius of the oake lamenting." This "genius of the oak" is no mere figure of

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speech, but an essential part of the superstition regarding the oak-tree; for when we turn to the general beliefs concerning trees we find evidence sufficient to establish the fact that anciently the inhabitants of these islands believed in the existence of tree-spirits. Thus, among the Irish of county Antrim there is much prejudice against disturbing old thorn-trees; and the curate of the parish of Ardclinis heard a man swear most solemnly that he has seen some hundreds of the "wee folk" dancing round these trees, and that they told him he should suffer for meddling with them.

These examples serve to illustrate that it is important to gather up the smallest scraps of Folklore, because when the student comes to classify and compare the various items which the collector presents to his notice he will be able to detect which are the most archaic in form and which have been most altered or varied owing to the usages of later times.

Having obtained the most archaic form of the modern superstition it may safely be compared with the beliefs of savage or barbarous people.

The general worship of both Celts and Teutons had its seat in the forest. Trees also occupy a conspicuous place in all the classic, Chinese, Finnish, Hindu, Persian, Arabian and other religions, and figure largely in the Babylonian and Assyrian sculptures.

Among the Coorgs the tree-deities have become associated with the worship of ancestral spirits, for it is reported that the extensive forests which are

untrodden by human foot "are superstitiously reserved for the abodes or hunting-grounds of deified heroic ancestors." This, however, is not the oldest form of superstition connected with trees, for among the aboriginal tribes of India we find belief in, and sacrifice to, tree-deities.

The woodcutters of Bengal are very superstitious, and believe in the existence of numbers of forest-spirits. None of them will go into the forest and cut wood unless accompanied by a fakir, who is supposed to receive power from the presiding deity, whom he propitiates with offerings, over the tigers and other wild animals. Occasionally a large number of boats proceed together in a party taking a fakir with them, and sometimes the fakirs take up their posts on certain lots, and the woodcutters go out to them. Before commencing work in any allotment, the fakir assembles all the woodcutters of his party, clears a space at the edge of the forest and erects a number of small tent-like huts, in which he places images of various forest-deities to which offerings and sacrifices are made. When this has been done the allotment is considered free of tigers, and each woodcutter before commencing work makes an offering to the jungle-deities, by which act he is supposed to have gained a right to their protection.

In the island of Chedooba, on felling any very large tree, one of the party at work on it was always ready prepared with a green sprig which he ran and placed in the centre of the stump, the instant the tree fell, as a propitiation to its spirit, which had been dislodged so roughly.

Among the Abars losses of children are accounted for by the assertion "that the spirits of the woods hide them, and they retaliate on the spirits by cutting down trees till they find them. This causes a great commotion amongst the spirits. 'What's the row now?' says one. 'Oh,' replies another, 'the Pádám have lost a child.' 'Then whoever has got it, give it up quick, or the rascals won't leave us a tree.' Then the child is found in the fork of a tree, or some other out-of-the-way place."

The Nicobar islanders "believe in a good and an evil spirit. The latter resides in the woody interior of the island."

Among the hill tribes of the Soobanshiri River, in ascertaining whether a visit of strangers was favourable to the village, the following process was adopted. A man sat apart from the rest holding in both hands a puny chicken, and invoking all the spirits of the woods by name. Those deities who delighted in the blood of mythons (a species of horned cattle); and those who rejoiced in the slaughter of pigs; those who were propitiated by the sacrifice of fowls; and those who were content with a vegetable offering, are all on such occasions invoked, and after the *Chout* is terminated, the chicken is cut open, and the entrails examined, from which the villagers augur good or evil.

These examples afford us some idea of the nature of early tree and forest worship. This worship affected in a very important manner the structure and social conditions of the tribes under its influence. Thus, of the tribes already mentioned, two of them may be again quoted for evidence that



the extent of lands under cultivation, and hence the extent and prosperity of the tribe, was limited by the belief in the powers of the deities. The Abars and the hill tribes of the Soobanshiri River have a superstition which deters them from breaking up fresh ground so long as their available fallow is sufficient, a dread of offending the spirits of the woods by unnecessarily cutting down trees. And the influence of this superstition has penetrated very far into the history of civilised peoples, for it was an offence in Hebrew law to hew down trees, and the German communities forbade the undue cutting down of the trees which skirted and bounded their villages.

A widespread custom found to exist in America, Asia, Africa and Australia is the division of tribes into what is known as totem clans, many of the names of which are derived from trees. It is important to gather up all information which throws light upon this curious custom.

Such are a few of the questions raised by this section of our subject. To obtain sufficient evidence much information is needed, and the following questions afford indications of what should be sought for:—

76. Are forests considered to be the abode of deities? or spirits?

77. Are there special gods of special trees? what are their names and attributes?

78. What sacrifices are made to the forest deities? Describe minutely the ceremonies connected therewith.

## 22 SUPERSTITIONS RESPECTING TREES AND PLANTS.

79. Are forests supposed to be haunted? Relate any tradition of spectres being seen in forests.

80. Is an invisible axe heard in forests? How is it accounted for?

81. Are trees planted on graves?

82. Is it unlucky to cut down trees?

83. Does it forebode evil if a tree falls, or is blown down?

84. What ceremonies are performed when trees are felled?

85. Describe any custom of placing rags and other small objects upon bushes or trees.

86. Describe any may-pole customs and dances.

87. Describe any customs of wassailing of fruit-trees.

88. What trees are used in divination? and how? is the divining rod used? Describe the ceremony.

89. Are trees of curious structure considered sacred? are any ceremonies associated with them?

90. Are split trees used in divination or for the cure of disease?

91. Are trees told of the death of their owner?

92. Are certain families, or persons, or the inhabitants of certain places, more attached to a particular tree than others?

93. Are special plants or trees used as badges?

94. Are clans or individuals named from trees or plants?

95. Is the fruit of any trees, or are plants used for food by some individuals or families and forbidden to others?

96. Relate any legends of great trees.
97. Are plants used for love divination?
98. Describe any ceremonies used for love divination with plants or trees.
99. Describe any superstitions connected with plants [not medicinal].
100. What plants are considered lucky or unlucky?
101. Are any trees or plants lucky to some people and unlucky to others?
102. Is it considered lucky or unlucky to bring plants into a house?
103. Are any places decorated with plants or flowers?
104. Are temples or churches decorated with plants or flowers? when and how?
105. Describe the garlands made and used at ceremonies.
106. Is it customary at times to place branches of trees over the doors of dwellings? why is this done and when?
107. Are triumphal arches used in ceremonies? are these made of particular trees?
108. Are there any traditions or sayings connecting the origin of mankind, or the birth of infants, with trees or plants?
- 108\*. Give particulars of plant talismans.

## IV.—SUPERSTITIONS CONNECTED WITH THE ANIMAL WORLD.

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The connection between man and the lower animals is considered by savages to be most intimate. To quote Mr. Lang: "Man in their opinion is by no means a separate sort of person on the summit of nature, and high above the beasts; these he rather regards as dark and enigmatic beings, whose life is full of mystery, and which he therefore considers now as his inferiors, now as his superiors."

All the principal authorities on savage customs and ideas show that animal worship has prevailed in every part of the globe, and whatever may be the origin of this worship, a good authority on Indian religions asserts that it is to be accounted for by the working of one or other of the motives—gratitude, fear, or awe—operating separately in separate cases. Men, in not understanding the ways and the powers of animals, considered them as higher than themselves, and hence worshipped them and *copied* them in some of their habits. It will be seen therefore that, though early ideas about the relationship of man to animals partake of much the same characteristics as we have already noted with reference to the other objects of nature, there are special features in them which could not arise in connection with inanimate nature.

Superstitions connected with animals are of course

affected by the prevalence or extinction of species. At one time wolves were taken for godfathers by the Irish; and wolves' teeth were used as amulets. Such items are not now to be collected in Britain. On the other hand, telling bees of the death of their owner is an item to be met with nearly all over Europe; and sometimes, as in Hertfordshire, the plough-horses are the recipients of the message. A spider descending upon any one from the roof is a token of great good luck in many parts of England and in Ireland. To have a hare cross your path is unlucky. Horses fall in for a full share of superstitious reverence, white or piebald horses being productive of good luck to those who wish when they meet one of these animals. Cattle are generally unlucky omens, and the cat generally lucky, but there are curious local exceptions.

These, and many other similar examples, being general superstitions connected with no special district, it is extremely difficult to trace their pedigree back to the days prior to civilisation. But that they belong to the savage stage of mental development is proved by the parallels to be found in the backward races. To tell bees of the death of their owner is a Hindu custom; the descent of a spider is a lucky omen in Polynesia; a hare crossing the path is unlucky in India, among Arab tribes, the Laplanders, and in South Africa. Thus general as these superstitions are they can be identified with the ideas of savages.

But when we come upon examples where some particular animal is considered unlucky to see

village or district, and of no moment to another; where some people may kill an animal and others may not; where a dividing line may be drawn on the map separating contiguous districts which on one side believe in omens from one animal, and on the other side from another animal, we are hopeful of being able to trace out the archaic originals of these superstitions. The Claddagh fishermen in Galway will not go out to fish if they see a fox; their rivals of a neighbouring village, not believing in the fox, do all they can to introduce a fox into the Claddagh village. There is a peculiar diversity of opinion as to the luck of black cats, says Miss Burne, and she proceeds to mention places where it is thought lucky and other places where it is thought unlucky to possess or meet a black cat. Again at Newport bats are killed, at Church Stretton and at Pulverbatch it is thought unlucky to bring a bat into the house, while at Baschurch it is unlucky to kill a bat. This geographical aspect of Folk-lore has been lost sight of; but when we consider that if these superstitions are *relics of the unrecorded past* they belong to an age before locality had taken the place of kinship, it will be seen that the geographical distribution of Folk-lore, being the modern form of an ancient kinship distribution of custom, is a most important factor in our study. Indeed if the pedigree of these local animal superstitions can be duly traced back it is a plausible conjecture that we shall find them to be the relics of a once prevailing system of totemism equally with those restrictions against certain kinds

of food which the great authority of Mr. Elton allows might be connected "with the superstitious belief that the tribes were descended from the animals from which their names and crests or badge were derived."

In India such early beliefs as these exist alongside of a more developed form where the animal or bird ancestor has given way to the divine ancestor, and hence it is possible to study the actual process of transition. The souls of departed heroes are thought to reside in the bodies of certain animals, and the curious and wide-reaching doctrine of metempsychosis meets us in the study of this branch of Folk-lore, as for instance when the poor Irish girl considered that her deceased grandmother had become changed into a butterfly.

This class of superstition relates to animals in constant and intimate connection with man. Another class relates to animals which are believed to be superhuman and hence divine in power and origin, and this is closely connected with those legends of dragons, worms, sea-monsters and other fabulous animals which seem likely to represent the traditional memorials of species coeval with early man, but now extinct. In this connection, too, are those fancies which make birds to be the messengers of the gods, like the eagle of Jupiter. Man, face to face with gigantic monsters which had strength, endurance, and length of life which man did not possess, which disappeared and reappeared at will, which oftentimes used man for food; or listening in awe-struck silence to the unintelligible yet musical sounds of

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countless birds—man at the earliest stages of his career thought of the animal-kind as far superior to himself, as a superhuman power to be worshipped, feared, or loved, a state of mind which is paralleled by a popular belief of modern days that some animals “have more knowledge than any Christian.”

To collect all items of Folk-lore appertaining to this section is the one necessary step before its meaning can be satisfactorily explained, and the following questions seek to indicate what is required of the collector.

109. Are any animals lucky or unlucky according to the time or place of seeing them?

110. What animals are considered lucky and what unlucky to meet, come in contact with, or to kill?

111. Which of them are death-omens?

112. Which of them are harvest-omens; or omens of prosperity or adversity for the year?

113. What other things are they ominous of?

114. How are they saluted?

115. Are they lucky or unlucky only to certain families?

116. What animals are used as badges?

117. What animals are cherished and forbidden to be killed? and what are sacrificed?

118. Names of certain animals *tabooed*—What are they, and on what occasions?

119. Are any animals considered to be the ancestors of any particular family? or are they specially favourable to particular districts?

120. Are any animals used for food in some places and not allowed in other places?



121. Are any animals supposed to be the departed spirits of the dead ?

122. How do the domestic animals share in the family life ? as at deaths, births, and festivals ?

123. How do they influence family life ? or sympathise with it ?

124. What animals influence or foresee the weather ?

125. What animals are specially connected with witchcraft ?

126. What animals can perceive the presence of spirits ?

127. Are spectral animals ghosts ? or simply demons or goblins ?

128. Give any legends connecting the origin of mankind with the lower animals.

129. Give legends of transformation.

130. Legends accounting for the peculiarities of form or colour of any animals.

131. Relate any dragon or serpent legend, and any legend of monsters in animal form.

132. Describe any customs in which animals are sacrificed, or driven away from house or village ?

133. Describe customs in which men dress up as animals.

134. What animals are supposed to understand human speech ?

135. Are animals supposed to have a speech of their own ? Give examples.

136. Relate any legends of the creation or introduction of any animals.

136.\* Are animals ever laden with disease of a village or individual, and then killed or expelled ?

## V.—GOBLINDOM.

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The belief in spirits which assume a form and possess characteristics more or less like mankind is prevalent nearly everywhere. These spirits appear either as very diminutive or as gigantic; as nimble, merry, and clever; or as heavy, plodding, and stupid. The name generally given to them is that of fairy or goblin.

Special names have been given to these spirits, and the following list is perhaps tolerably perfect. Wherever one of these names is applied to fairies or goblins it should be noted, and where other names exist they should be recorded. The names are — Adamastor, Alastor, Amadeus, Auld Ane, Auld Clootie, Auld Hornie, Banshee, Barguest or Bhargeist, Befana, Blackman, Blinkin, Belleus, Bertha Frau or Frau Frecht, Black John, Bloody Bones, Bloody Cap, Blue, Boggart, Bogie, Bogle, Brown Dwarf, Brownie, Brownie Catch, Capelthwaite, Chappie, Cloutie, Cob, Cluri-Caune, Dobie, Duergar, Dunters, Dunnie, Eckhardt, Elberich, Erl King or Konig, Flibberty Gibbet, Flying Dutchman, Frater-eto, Freischutz, Friar Rush, Fost Jack, Gabble Retchets, Gabriel Hounds, Gargantea, Gingerbread Giles, Gloriana, Goldeman, Goodman or Gudeman, Good Neighbour, Good People, Grand Gousier or Gangausier, Grim, Grizell Gridigut,

Habetrot, Hardname, Hedley Kow, Hellequin, Hendrie Craig, Herlething, Hob, Hobany, Hobbidi-Dance, Hobberdi - Dance, Hobgoblin, Hodeken, Hop-o'-my-Thumb, Horner Jack, Hudkin, Hiegon, Jack with the Lantern, Jenny Greenteeth, Killmoulis, Knockers, Knop, Knap, Kobold, Lamkin, Lammikin, Levana, Licke, Linkin, Lilith or Leles, Lull, MacKeeler, Man in the Moon, Man of Peace, Morgutte, Master Leonard, Melissa, Morgunte, Mumbo Jumbo, News, Nick, Nickle Ben, Nippen, Number Nip, Oberon, Obedient, Old Bendy, Old Bogy, Old Gentleman, Old Harry, Old Man of the Sea, Old Nick, Old Scratch, On Risk, Oschaert, Padfoot, Peek in the Crown, Peg o' Nell, Peg Powler, Peg a Lantern, Phooka, Phynnoderee, Pig Wiggin, Pixie, Powriet, Puck, Pyenocket, Quilp, Redcap, Redman, Robert the Jakis, Robert the Rule, Robert des Bois, Robin Goodfellow, Rosie, Rubeza, Rupert Knight, Sack and Sugar, Saunders the Red Reaver, Scantlie Mab, Shefro, Sib, Silky, Skow, Smack, Smalkin or Smulkin, Spunkie, Swain the old Duergar, The Roaring Lion, Thief of Hell, Thomas the Feary, Thrumpin Tib, Toticellus, Tocabatto, Troll, Vinegar Tom, Voland Squire, Wag-at-the-Wa', Wait upon Herself, Wap, Wild Huntsman, Will with the Wisp, Winn, Wryneck, Yeth Hounds.

The principal classes of goblins or demons are :

- (1.) The Elfin community; *ex.* English fairies, Danish trolls, German kobolds, &c.
- (2.) Beautiful women; *ex.* fatal sirens, and soli-

tary much-honoured fays, as the Lady of the Lake (Sir Lancelot's).

- (3.) Household familiars; *ex.* the "drudging goblin."
- (4.) Ancestral spirits; *ex.* the Banshee, the White Lady of the Hohenzollerns, &c.
- (5.) Individual uncomfortable demons haunting solitary places; *ex.* Lancashire boggarts, Jack o' Lantern, &c.
- (6.) Ghosts.
- (7.) The Wild Hunt.
- (8.) Enchanted heroes, who will return some day.
- (9.) Beings who seem to represent ancient goddesses, as "Frau Holda," some saints, as St. Milburga, Salop, and "Madam Gould's Ghost."

These classes represent different phases of belief. First, there is the very singular connection which the elfin community show with a pre-existing race of aboriginal people, which have been pushed up into the mountains or into the woods by the new-coming Celtic Aryans. The barrows and stone circles are under the special protection of the fairies; and the stone implements, celts, arrow-heads, and the like, when found by the peasants, are called elf-stones. All small objects discovered under ground are popularly attributed to the fairies; and there seems ample evidence that, in the traditions of the fairies, the small wee-folk whose home is on the hills or in the forests, we have surviving memories of the short dark Iberian or Euskarian inhabitants of Europe who preceded the Aryan.

Secondly, the household fairy. This being is helpful to the inhabitants of the house if let alone and if offerings of food are made to it. From many indications of the peculiarities of the beliefs attached to this fairy, it seems probable that we have here a survival of the old hearth cult of our Aryan ancestors. Mr. A. J. Evans, investigating some East European Christmas customs, noted many practices of undoubted pagan origin which were connected distinctly with the worship of ancestors; and the parallels to these practices in England are connected with the household fairy.

Thirdly, the ancestral spirits are represented by the banshee, belief in which was until quite recently generally current in Scotland and Ireland, and in many parts of England.

This belief in ghosts has in Europe developed into many new forms quite outside the traditional forms in which alone Folklore is properly interested; while on the other hand the ghosts of dead ancestors play an important part in the beliefs of barbaric and savage peoples, and acts of propitiation, sacrifices, and rites of singular significance are associated with this cult.

In Christian times the devil has inherited many of the attributes which once belonged to the fairies. The Church regarded fairies as evil spirits, and they are constantly spoken of as fiends or demons. Hence many place names which once contained the title of the elves have been transferred to the devil, and in this way devil's dykes, devil's jumps, and devil's punch-bowls have originated.

137. Give the *names* of the local demons. Have any of them personal proper names?

138. Are they of the male or female sex, or both?

139. *Their habits*—whether gregarious or solitary? Do they use special implements?

140. *Form and appearance*—beautiful? hideous? small in stature? different at different times?

141. Are they mortal?

142. Have they souls?

143. Can their souls live outside their bodies in any object?

144. *Character*—if merry? mischievous? sulky? spiteful? industrious? stupid? easily outwitted?

145. *Occupations*—music, dancing, helping mankind, carrying on mining, agricultural work on their own account?

146. *Haunts or Habitations*—human dwellings? mounds? “barrows”? mines? forests? boggy moorlands? waters? the “under-world”? dolmens? stone circles?

147. How is their origin accounted for?

148. Do they hate the dominant religion?

149. The way to Fairyland—is it known? Give any names attached to it.

150. Has any one visited Fairyland (or the elves’ home) whatever it be? what were his adventures?

151. Do the fairies steal human beings or animals?

152. Under what circumstances is it specially dangerous to meet them?

153. What consequences (if any) arise from holding communication with them, eating with them, accepting gifts from them?

154. Are fairy gifts transformed into objects of greater or less value?

155. Is the love of the fairy woman fatal to its object?

156. Have men captured and married fairy women? on what conditions was the marriage permitted? and with what consequences?

157. Can the fairies be compelled to the service of man?

158. Do human midwives assist fairies in child-birth?

159. Do human beings render other services to fairies?

160. Do they live on terms of neighbourly intercourse with mankind? Are they disliked or feared?

161. Is the household fairy supplied with food? Under what form does he appear?

162. How can he be got rid of?

163. Is he attached to a particular house? or to a particular family whom he accompanies in removals?

164. Is it customary, when a house is pulled down, to leave a portion of it standing for the family ghost or spirit?

165. Are the household fairies or family spectres supposed to be the spirits of deceased ancestors?

166. Do they forewarn the inmates of their death?

167. Are special spirits or genii attached to particular persons?

168. Are incubi and succubi believed in?
169. Is seeing the "wraith" or "double-ganger" of a man a sign of his approaching death?
170. In what forms do ghosts appear?
171. How occupied?
172. At what times and places?
173. For what reasons?
174. Are they heard but not seen?
175. Are they harmless? What consequences result from seeing them? Can they speak? Must they be addressed before they can speak? Is it dangerous to address them?
176. How can they be "laid"?
177. Whither are they banished?
178. Is the demon bloodsucker (Vampire) believed in?
179. Are there demons (ghouls) who devour dead bodies?
180. Are certain places avoided after nightfall? If so, why?
181. What are the names and the nature of the *ignis fatuus*? How accounted for?
182. How are mysterious sounds accounted for? State any superstition, belief, or "luck" about them.
183. Is there any trace of the legend of a spectre huntsman and hounds?
184. What consequences result from seeing him? How can these be averted?
185. Is there any belief in a National Hero, who is not dead, may be seen sometimes, and will one day return?



186. Is there any belief as to a beautiful spectral being travelling through the country at certain seasons?

187. Do spectres appear as animals? or in any other shape?

188. Are there any local saints? Are they male or female? Give any legends connected with them.

189. Are any customs connected with their shrines or other places or objects connected with them?

190. Give the details of any practices connected with the worship of the local saint.

191. Are sacrifices or offerings made to the local saint? And on what days and when?

192. What is the shrine of the local saint?

193. Is the local saint represented by an inanimate object? Is the object carved in effigy, and in what material? Are any objects connected with the saint carved?

194. Relate any legends about the devil.

195. Relate any building legends connected with him.

196. Give any names locally applied to him.

197. What is his usual appearance? When and where does he appear to man?

198. Are certain animals, birds, or plants, etc., considered sacred to him? or named after him?

199. Does he enter into or possess human beings?

200. How can he be got rid of? or outwitted?

201. Can he be killed? or changed into stone?

202. What are his supposed powers?

203. Has he any special dealings with the fairies?

204. Are any pieces of land set aside for him?  
What are they called?

205. Does he bargain for the souls of human  
beings?

206. Where does he dwell?

207. What was his origin? And was he always  
a devil?

208. Is there any legend about his becoming a  
good spirit?

## VI.—WITCHCRAFT.

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The distinguishing feature of witchcraft is that its existence is due to the practices of a personal agent—the witch (female), the wizard or sorcerer (male)—and thus witchcraft is not only a form of belief, but in some sense is a sort of worship. There can be no witchcraft without a witch or wizard. Many superstitious practices, sometimes observed by witches, are also on other occasions observed by the peasantry without the aid or intervention of a witch, but when this is the case they must not be classified as witchcraft.

A witch or wizard is a person who professes to be in league with the deities or demons believed in by his people, to be endowed with a share of their characteristic powers, and to be possessed of secrets by which he can compel them to exert their powers according to his wishes.

Savage and civilised folklore are perhaps more susceptible of comparison in this department than in any other.

Where there are witches, there are generally counter-witches or *exorcists*—called in England white witch, wise man, charmer, cunning man, peller, etc. Sometimes these people are almost as much objects of fear, and use their power almost as much for evil, as the witches themselves.

The wizard, magician, medicine man, or whatever he might be called, requires a certain initiation, and in savage society he has to undergo long fasts and to use narcotics, by which he becomes more easily frenzied and liable to hallucinations. Only in this state is he supposed to be able to hold communication with the unseen world and to discern the future. Among savage peoples sorcerers obtain great power, and it frequently happens that they are the founders of political chieftainship.

There is some evidence of witchcraft having been called into existence by the opposition of a conquered race to the power of an intrusive race.

In India, we find some of the witch beliefs which prevail in England, and we may quote as examples the belief in the power of a plant to make invisible witches visible to the ordinary observer, and the practice of injuring or killing an enemy by means of an image.

In Orissa, where witches abound and are called Sānanî, they have the power of leaving their bodies and going about invisibly, but if you can get the flower of the pân, or betel-leaf, and put it in your right ear, you will be able to see the witches and talk to them with impunity. The pân, however, never flowers, or rather the witches always cause the flower to be invisible, so you are not likely to find it. This is like the English peasant's belief in the virtues of the fern-seed. Again the old classical and mediæval superstition that the death of an enemy may be effected by making a waxen image of him and it to melt gradually before a fire, with

certain ceremonies, still flourishes in India. This is the manner prescribed. Make an image with wax in the form of your enemy, take it in your right hand at night, and hold your chain of beads in your left hand, then burn the image with due rites, and it shall slay your enemy in a fortnight.

That these and other practices of witchcraft in India are due to ethnic causes may be illustrated by what is known of the aboriginal tribes. To take one instance, that of the Moondahs, we find that the Aryan tribes settled in Chota Nagpore and Singbhoom firmly believe that these Moondahs have powers as wizards and witches, and can transform themselves into tigers and other beasts of prey, with the view of devouring their enemies, and that they can witch away the lives of man and beast. These selfsame beliefs prevalent among the Aryans of India towards their non-Aryan neighbours, are entertained by the peasantry of Europe towards witches who are supposed to be able to turn themselves into hares, deer, cats, and wolves.

Though the history of witchcraft has not yet been attempted, it seems probable from the evidence that we may detect two very important elements in the details of the cult in Europe: namely, first, the antagonism of old pagan beliefs to newer intruding beliefs brought in by other races; secondly, the antagonism of paganism, whether of the older or the succeeding races, to the new Christian religion. The antagonism between races is exemplified in the antagonism of their religious beliefs; and those who

kept up the older beliefs would be looked upon by those of the new faith with aversion and contempt, but always nevertheless with fear.

The fact that witches used the old flint implements and arrow-heads as weapons against a person they desired to injure is one of many curious proofs that their practices may be descended from pre-historic times. Then a fresh impetus and a new phase must have been given to the older forms of witchcraft by the introduction of Christianity. It prepared the way for transferring many heathen acts of worship to any special class of persons, who by retaining the practices of their heathen ancestors could gain influence over the credulous and superstitious. And upon the older cult would be engrafted the negation of many of the positive beliefs of the new religion.

There is much in the history of witchcraft to show that some such process was the basis of the extraordinary powers which witches have long held in Europe, and it is confirmed by the conscious antithesis which we find the acts of the witch bear to the acts of the priest of the church, as for instance the ritual of the black mass as opposed to the white mass, the witches' sabbath as opposed to the Christian sabbath, the worship of the Devil as opposed to the worship of God.

This may, perhaps, suffice to indicate the position witchcraft occupies in the science of folklore, and to show how much need there is for an investigation of its beliefs and practices.

A very great deal of the information to be ob-

tained about witchcraft in Europe is best sought for in the annals of legal courts and family history, and these are mixed up with lengthy and wearisome details which are of no use to the student. What is wanted are the salient features of the particular form of belief which each case represents, every detail of the ceremonies performed, the exact words of any form of incantation or prayer used, and any incidental practices which help to trace out the significance of the performances. The questions which follow are designed to be used in abstracting or commenting upon these legal records, as well as to serve the purpose of the oral collector.

209. Give the name, age, social position, and antecedents of the witch or sorcerer in each case.

210. Describe minutely the ceremonies performed by the witch. What preliminary ceremony took place to protect the witches?

211. Give the words of any incantation or rhyming formula used by the witch.

212. Where did the ceremony take place?—on a hill? in a house

213. At what hour? Was it done in secret? Were any precautions taken for secrecy?

214. What plants or animals, if any, were used at any part of the ceremony?

215. What apparatus was used by the witch?

216. Did the witch wear any particular form of dress? and if so, what?

217. Was fire used in the ceremony? and how?

218. Were mutterings, songs, or dances used in the ceremony?

219. What was the declared object of the ceremony?

220. What was the result believed to be?

221. Do witches claim to be able to raise storms?

222. Can a witch assume the shape of one particular animal, or of many animals?

223. What ceremony do they go through in order to change their form? Do they use any spoken formula?

224. Do they pretend to have received their powers from the devil? or from demons? Are their powers hereditary?

225. Have they familiar spirits? In what shape?

226. Describe the process of their initiation into witchcraft?

227. Can they travel over great space in a short time?

228. Do they rise into the air? or how do they travel?

229. What domestic implements are associated with them?

230. Have they an annual rendezvous? Where? What is believed about it?

231. Do they surreptitiously injure people?

232. Can they be killed by ordinary means? If not, how are they killed?

233. Do they pretend to cure disease? and how do they proceed?

234. What tests are used to discover witches?

235. What herbs do they use for medicinal purposes?



236. Do they assist persons against their enemies?  
and how?

237. Are they recompensed for their services?  
and how? Are they maltreated if unsuccessful?

238. Do they act singly, or in concert with other  
witches?

239. Do they go through any kind of dance or  
dramatic action in the ceremonies they observe?

240. Do they foretell the future?

241. What other power have they?

242. Have they any special marks upon their  
bodies? Are they proof against pain?

243. Have they always the power of witchcraft,  
or is it intermittent?

244. Have priests or ministers of religion any  
special power over them?

245. How otherwise can their power be neu-  
tralized?

246. Can they become invisible, and afterwards  
appear to people at great distances?

247. Can they fetch articles from a distance?

248. Are the witches of any particular locality  
considered specially powerful? And if so for what  
reason?

249. What powers do they exercise or what  
position do they occupy in savage tribes?

250. Do they belong to the tribe amongst whom  
they practise?

251. Do they act for the tribe collectively or for  
individuals of the tribe?

## VII.—LEECHCRAFT.

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That disease should cause a large amount of curious belief and occult practice is not so much a matter of surprise, seeing that the science of medicine has only within the last generation or so made anything like a parallel progress to that of other branches of knowledge. A mysterious affection of the body caused by no visible agency must to the mind of primitive man have resulted from the action of the spirit world. A careful study of all the phenomena of primitive leechcraft, or, as it has been aptly termed by Mr. W. G. Black, folk-medicine, must explain to us much of the mental condition of early man, and in such a manner that we may use the results of such a special inquiry for the purpose of elucidating some of the difficult problems in the more general inquiry.

The subject falls naturally under three heads—the Disease, the Physician, the Remedy.

It is difficult to arrange regular questions on this subject, because practically, in collecting, the method would be to ask, "What is good for the chincough?" "Do you know anything that'll cure warts?" or "Any one that has a cure for the black  
"

252. Give a list of the popular names used by the peasantry for diseases.

253. How is disease caused? by an offended spirit inside or outside the body? a human enemy? displeasure of the dead? or other causes?

254. What persons have power over disease? over all diseases or only special ones?

255. How are their powers acquired? by inheritance? by circumstances of birth? by authority over demons of disease? by possession of talismans? or voluntary action? [as riding a piebald horse, marrying without changing name, eating eagle's flesh, etc.]

256. How are their powers sought? *e.g.*, secretly? without payment?

257. What are the limitations of their powers? over certain diseases only? at certain times only? over patients of either sex only?

258. Are all diseases subjected to popular cures? Describe the cures in each case.

259. What forms of exorcism are used?

260. Is disease transferred to other bodies, animate, inanimate, or dead?

261. Describe the cures by sympathy, whether by "salving the weapon and not the wound," by transferring the disease to something devoted to gradual destruction, or by application of remedies of similar colour or appearance.

262. Describe any forms of "creeping cures."

263. What diseases are cured by bathing? visitation of sacred places? charming, or invocation of benevolent spiritual beings?

264. Are talismans or amulets carried about the person?

265. Are rings or other circular objects used for curing disease?

266. What salves and ointments are used, and what philtres or medicines are swallowed?

267. What plants are used in folk-medicine? what is their appearance? and have they any real medicinal powers?

268. What animal substances are used?

269. What mineral substances (talismans of jewels and precious metals)?

270. How is the *materia medica* procured; with what ceremonies, and at what times and seasons.

271. How are the drugs administered, *e.g.*, at what times or seasons, how often?

272. Give the colour of the drugs?

273. Describe the use of numbers in folk-medicine.

274. Has the tide, time of year, etc., any influence on disease and cure?

275. Has the sun or moon or any of the planetary bodies, or the rainbow, any influence on curing disease?

276. Has the sex, status, or person any like influence?

277. What cures may be administered without the aid of the "medicine-man" or "wise woman"?

278. Are cures obtained by appeals to local deities? to saints?

279. Are magic writings used? if so, in what language?

280. Are certain diseases considered as a mark of divine favour? or dis-favour?

281. Are sacrifices offered for the cure of disease?

282. Are special implements used in folk-medicine?

283. Are the diseased waited upon or avoided? are they placed in special houses or do they remain at home?

284. Are any ceremonies of purification observed on recovery from illness?

285. Is menstruation regarded as a disease? What ceremonies attend it?

286. How are the incurable treated? If abandoned, are any special ceremonies performed?

287. Is there any idea of a natural cause for death?

## VIII.—MAGIC AND DIVINATION.

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From the very first period of their conscious existence men found themselves surrounded by invisible foes, such as disease and death. Though by reason of the involuntary animistic conceptions of nature entertained by early man these were regarded as real personalities or living agents, yet, being indiscernible to the eye, they were evidently not to be driven away by weapons, such as clubs and stones. Almost the only other resource left was words. Just as a defenceless child says to any one offending it little more than "go away," or "get away, you nasty thing!" with an involuntary but appropriate gesture, so the earliest words used for exorcising were probably simple enough. These would in time stereotype into more or less complicated magic formulas. The earliest use of magic was probably to exorcise or banish the evil spirits, thought to be the causes of disease and calamity of every kind. But by a slight turn in their phraseology, charms, potent against demons, might evidently be used against human enemies with equal prospect of success.

The virtue of the "spoken word" or magic formula lay in the fact of its being addressed to a sed living spirit or agent, capable of understanding and acting upon it. The forms it takes are

therefore various, according as the reciter or exorcist feels himself stronger or weaker than his antagonist. In the latter case, he invokes a being, whom he believes to be stronger than his enemy, to assist him; or he may try to appease a wrathful being by promises of offerings. The two following are Sumerian incantations, found in cuniform inscriptions:—

“The painful plague, the potent plague, the plague which quits not a man, the plague-demon who departs not, the plague unremovable, the evil plague, conjure, O spirit of heaven! conjure, O spirit of earth!”

“The milk of a light-coloured goat I prepare in plenty, and I light a fire. The coal I place; I burn the whole offering. The libation pure and white of Ea, the messenger of Merodach am I. May the gods, as many as I have invoked, produce a flame! May Ea and Merodach never have (wrath), though the god and goddess are angry!”

When an exorciser felt himself stronger than an evil being, he was naturally apt to call him many unpolite names. Some Finnish charms are accordingly full of vituperative epithets, and many a magic formula is enlarged in this direction. Sometimes the simple narration of an event, with a sequel similar to what the charm-reciter now desires, answers the purpose. The following is current in Cornwall, and with greater or less variation in Kerry, in Saxony, and in many English counties. It may also be found in the *Anglo-Saxon Leechdoms*:—

"Peter sat at the gate of Jerusalem. Jesus cometh to him and saith, 'Peter, what aileth thee?' He saith, 'Lord, I am grievously tormented with the toothache.' He saith, 'Arise, Peter, and follow Me.' He did so, and immediately the toothache left him; and he followed Him in the name of the Father, and of the Son, and of the Holy Ghost."

The following is of a similar nature. It is a Finnish charm to be recited over an ointment to render it efficacious:—

"A star fell from the sky upon a hare's back. The hare dashed into a river. The star rolled into the water. A duck gobbled up the star, which then turned into eggs, into nine kinds of ointments, with which wounds are anointed and sore places cured."

The ancient Egyptians attached, and many savage and uncultured peoples still attach, a magic value to names. With the former, to know the name of a god or spirit gave the knower the power of evoking him *nolens volens*. By a confusion of the objective with the subjective a man and his name are regarded as convertible terms; to injure one is to disable the other. If a Lapp child falls ill its name is changed. In Borneo also this is done, to deceive the evil spirits that plague it. With Finnish wizards it was a matter of the greatest importance to know the birth or origin of a disease or of a malignant being, for without such knowledge it could not be frightened or driven back to its place of birth. In fact, to know the



name and origin of any being gave power over him. Many of their charms begin with, "I know thy birth (or origin) and all thy bringing-up." The names of the father and mother are then enumerated, and then the name of the disease or the malignant being that has caused it.

Magic, however, is not confined to words. It extends to acts arising from various beliefs current among the uncultured. Should any one believe that evil spirits dislike evil smells, as the Chinese do, nothing is more natural than to produce them for this laudable purpose. A magic virtue is attributed to amulets, charms (wrongly so called), talismans, *grigris*, medicine bags, &c., which are often nothing more than a shell, a stone, a claw, or a bit of rag. They are worn in consequence by most uncultured peoples, to keep away evil spirits, the evil eye, to ward off accidents, and to bring good luck. A Scotch mother will sometimes leave an open Bible by her child to keep the fairies away.

Divination, or methods for ascertaining future events, must be of later origin than the earliest magic formulas for repelling the evil spirits which brought disease or other calamities. Early mankind could have thought but little of the morrow, and before the notion of property arose there could be no necessity for discovering a thief. The methods employed in divination are very numerous, and the results perfectly fortuitous. The future is divined in dreams; by the entrails of animals; by the flight of birds; by the sight of various animals of a lucky or unlucky character; by single combats; by throwing chips,

stones, wreaths, molten lead, &c., into water, to see what sort of ripples they make, to observe whether they sink or swim, or what curious shapes the water assumes; by casting lots; by shooting arrows; by spinning a coconut, a teetotum, or a knife; by a shoulder-blade; by means of a magic drum, a sieve or a key and Bible; by pulling the petals from a flower, and repeating certain words each time a petal is removed; by the growth or death of a tree specially planted for the purpose; by the stars, &c., &c.

The following are some of the questions to which a collector should try to get answers:—

289. Are charms used to quell the wind or sea, to remove agricultural pests, ensure good crops, and generally speaking to produce results beneficial to man?

290. What spells are used to produce evil?

291. Are incantations or philtres used to produce love?

292. At what times and places?

293. Are charms used to give potency to medicines?

294. Are charms used to find evil spirits and prevent their moving away?

295. Are amulets, talismans, written bits of paper, gestures, &c., used to avert evil or to ensure good? if so, how? when? where?

296. Are geometrical figures drawn to avert evil? Describe them.

297. Are skulls of animals or horns or other objects hung up in trees to avert the evil eye and malign influences?

298. What methods are employed for divining future events? What omens are believed in?

299. What divinations are used to discover mines or springs?

300. By what process is a thief or other evildoer discovered?

301. Is Chance personified?

302. Is a charm pronounced over any instrument, previous to being used for divining or other purposes?

303. What objects are used by evildoers to prevent detection?

304. Are snakes used for charms?

305. Are the names of persons susceptible to charms?

306. May any one use charms, or must they be used by an initiated class? Are the initiates tattooed?

307. Describe initiation ceremonies.

308. Are charms used with any fixed ceremony, or as the occasion suggests? Describe the ceremonies.



## IX.—BELIEFS RELATING TO ANOTHER LIFE.

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The literature of this subject is enormous, and it must suffice here to commend to the collector the study of the chapters on "Animism" in Dr. Tylor's standard work *Primitive Culture*, and of the section on the "spirit-world" in his hand-book of *Anthropology*, for a philosophical explanation of the origin and growth of the belief in souls and spiritual beings generally, and in a future life.

As in other matters, we note that crude analogies have guided the barbaric mind in its ideas about spirits and their dwelling-places. A man falls asleep and dreams certain things; on waking, he believes that these things actually happened, and therefore concludes that the dead who came to him, or to whom he went in his dreams, are alive. He falls into a swoon or trance that may last for hours, perhaps for days; or fevers, deranging mind as well as body, attack him, and cause visions stronger than those which a healthy subject ever sees; shadows of himself and of objects around follow or precede him, and lengthen or shorten in the light;

the still water throws back images of himself, the hillsides resound with mocking echoes of his words, and it is these phenomena which give rise to belief in *another self* or number of selves that are sometimes outside him and sometimes inside him. Outside him, when he is sleeping, so that he must not be awakened, lest this "other self" be hindered from returning, or when he is sick or in the power of the medicine-man, who may hold the other self in his toils, as in the curious soul-trap which Mr. Gill exhibited from Polynesia, a series of coconut fibre rings, in which the sorcerer makes believe to catch the soul of him who offends him.

Now the difference presented by such phenomena and by death is, that while these are temporary, that is abiding, yet to the barbaric mind the difference is in degree, not in kind. The "other self" has left the body and will never return to it, but it exists, for it appears in dreams and hallucinations, and naturally is regarded as revisiting its ancient haunts, as well as often tarrying near the exposed or buried body. Hence the living repair thither to offer things of which the "other self" has need, or to lay gifts which may propitiate the spiritual beings which fill earth and air, and whose powers for good or evil are magnified in proportion as they are unknown.

Dr. Tylor remarks that "the theory of the soul is one principal part of a system of religious philosophy, which unites, in one unbroken line of mental connection, the savage fetish-worshipper and the civilised Christian," and barbaric and civilised

languages are alike the witnesses of world-wide belief in the unsubstantial nature of the other self.

“ The soul is more tendre and nesche  
Than the bodi that hath bones and fleysche ”

says the old medieval poem *Pricke of Conscience*, and, well-nigh universally, we find the name given to the soul derived from words for impalpable things, as “breath” and “shadow,” while, since the idea must incarnate itself, the soul is often pictured as a replica of the body, sharing even its mutilations. Mr. Everard im Thurn, who has given us one of the most valuable and delightful books of travel ever published in his *Among the Indians of Guiana*, tells us that when the Macusis “point out that the small human figure has disappeared from the pupil of a dead man’s eye, they say that his spirit (or *emmawari*) has gone.”

The foregoing remarks have equal application to animals and lifeless things, as these manifest some of the phenomena from which man has deduced the notion of “another self,” while the whole of barbaric philosophy teems with evidences of the supposed interrelation and commingling of life of man and brute and plant, and of things common to man, and to the phenomena of nature, whether fixed or moving.

The collector must walk warily, for the subject is full of pitfalls, and he has need to be specially on his guard against hasty inferences as to absence of a belief, because the form in which the evidence

comes lies outside the four corners of ordinary definitions. As an example of this, we find the following contradictory statements in a recently issued work, *Among Cannibals*, by Dr. Carl Lumholz, in other respects an admirable book :

“Of a supreme good being they (the Australians) have no conception whatever, nor do they believe in any existence after death,” p. 101.

“The fact that the natives bestow any care on the bodies of the dead is doubtless owing to their fear of the spirits of the departed,” p. 277.

In the following series of questions, it will be noted that the word “soul” is put in brackets, because it is important that the term found in use wherever the questions are asked should be given, its etymology being at the same time explained.

309. What happens to a man when he dies?

310. Is anything done to make his way easy or difficult?

311. What practices are observed at death?

312. What reasons are given for them?

313. Is there anything in him which then leaves the body?

314. What is it called?

315. What is it like?

316. Has a man more than one?

317. Does it die when the man dies?

318. Where does it go when it leaves the dead body?

319. What does it do?

320. Does it ever come back to its old spots?

321. Is it ever seen ?

322. Are special means adopted in order to see or avoid it ?

323. Does it do good or harm to the living ?

324. Can it be propitiated, and how ?

325. Does it ever enter another body (human or otherwise) ?

326. Does the same fate happen to the (soul) of the good man and of the bad man at death ?

327. How is the fate determined, and by whom ?

328. To what kind of place does the (soul) of the good man go, and to what place the bad man's (soul) ?

329. Is the dead man's property buried with him ?

330. Anything else ? Food, drink, utensils, weapons ?

331. Why ?

332. Are any of these things broken, or otherwise dealt with, when so buried, and why ?

333. Are any animals buried with him ?

334. Are human beings connected with him, as relatives, slaves, &c., slain at his funeral or burnt ?

335. Are the dead eaten, and for what purpose ?

336. Are offerings made to the dead at the burial place ?

337. Are the dead worshipped, and in what way ?

338. Does the (soul) ever leave the body during life, say in sleep, or in swoons, or in illness ?

339. When does it return ? and how ?

340. Is the return ever hindered ? and how ?



341. Does the sleeper do the actual things of which he dreams?

342. When he dreams that he goes to the dead, or that the dead come to him, what happens?

343. Is it safe to waken a sleeping man?

344. Why not?

345. Is a man's (soul) ever seen when he is awake?

346. How does he explain having a shadow?

347. Does his shadow ever leave him?

348. How does he explain seeing his reflection in water?

349. Have animals and plants (souls)?

350. What are they like?

351. What happens to them when the animal or plant dies?

352. Have things that do not die (souls)?

## X.—SUPERSTITIONS GENERALLY.

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The classification adopted in the preceding sections does not exhaust the subject of superstition. There are innumerable smaller divisions of superstition which may hereafter, by more general collections of examples and closer analysis of results, be found to be as important in the study of Folklore as those of which we have been treating. It cannot be too often insisted upon that no branch of Folklore should be relegated to an absolutely unimportant place, because of the present state of knowledge on the subject. A few years hence more discoveries may be made which will lift any one of these comparatively unnoted sections into an important class. Systematic collection will aid in this work more than anything, and it is hoped that this section of our subject will receive at least as much attention as those which have been more definitely classified.

As superstition passes from generation to generation, while civilisation is progressing, its sanction so to speak, to use a legal expression, changes. Among a primitive people the expected consequence of the breach of certain rules would be the anger of a god—shown by some action of nature, such as a storm, or great drought, some exercise of power by the spirit-world of primitive man. Among more civilised people the old form of superstition may

still be retained while the penalty attached to it is altered. The most general form in which the penalty or sanction for superstition is preserved, is that of luck and unluck. People are lucky if they do certain things, unlucky if they do certain other things ; and in this general idea of luck and unluck is preserved a vast amount of superstition which is far older than the form in which it comes down to us.

The growth of old forms of superstition round new objects must also be noted under this section. Walking under a ladder is considered to be unlucky, and it is difficult to believe that this is anything but a very practical warning of modern days against the possibility of having some heavy or nasty object fall upon the passer by. But the superstition may be far older. This is indicated incidentally by the curious fact that to spit through one of the spokes of the ladder averts the evil, and spittle is a well-known object of primitive superstition. When we compare this with the customs of some African tribes, who on certain occasions gather branches of trees, place them aslant against their huts, and walk in procession under them spitting at them as they proceed, we have before us perhaps the primitive form of the modern ladder superstition. There is nothing more than surmise here at present ; but in another case there is proof. In some parts of England it is unlucky to give a light from your pipe on New Year's Eve. Here the application to a tobacco pipe of the far older superstition against giving out fire from the hearth on one given day during the year is proved by a series

of transitional phases in this particular superstition which are capable of being fully traced out in Folk-lore.

All the varying superstitions attached to particular kinds of persons, as for instance women, twins, posthumous children, seventh son, idiots; to particular occupations, such as the smith and sailor; to the different parts of the human body; to dress and furniture; to the house and its parts; to special places and things, events and actions, which have not been specified hitherto must be included under this section, and the questions set down below indicate rather than exhaust the various phases under which superstitious belief may be sought for and recorded for the future enquirer.

(a.)—*Particular kinds of Persons.*

353. What superstitions are attached to women's work as such ?

354. What work must be undertaken by men only and what by women only ?

355. Are women ever avoided by the men ? On what occasion ? What is the alleged reason ? What is the relationship between them ?

356. Are women ever excluded from any occupations or ceremonies ? From any place ?

357. What disabilities are attached to the status of women ?

358. What superstitions are attached to the status of widowhood ?

359. Is it considered lucky or unlucky to have a girl born first in a family ?

359\*. Are female children considered a blessing or a curse? Are they killed at the time of their birth?

360. Do women have a language peculiar to themselves?

361. How are twins, posthumous children, seventh sons, lunatics, and idiots regarded?

362. Are any particular races, *e.g.* Jews, gipsies, &c., regarded as being different from the rest of the inhabitants?

363. Are red-haired, black-haired, squinny-eyed, blue-eyed, blear-eyed, one-eyed, lame, deaf, dumb, blind, left-handed, ambi-dextrous, hump-backed, pock-marked persons regarded as lucky or unlucky to themselves or to others? Does the luck vary with the sex?

364. Is anything to be done or said if you accidentally draw blood from yourself or others?

365. Are there any actions which can only be done in presence of relatives?

(*b.*)—*Particular Trades or Occupations.*

366. *Trades generally.*—Are particular parts of any town or village, or particular sections of any community entirely occupied in one trade or occupation?

367. Do they live and act in common?

368. Have they customs and superstitions peculiar to their occupation?

369. Do they intermarry among themselves and keep aloof from other people?

370. Is the occupation or trade hereditary? Who is the patron saint of the craft?

371. Are any trades supposed to be under a curse?

372. Is the trade or craft followed by both sexes?

373. Have they any processions or festivals?

374. *Seamen*.—Are any special objects used in constructing boats, ships.

375. Are there lucky and unlucky days for beginning building, launching, and sailing them?

376. Describe the ceremonies at the beginning, finishing, and launching of boats and ships?

377. Can the ultimate fate of boats or ships be told by any thing which happens during building, or launching?

378. Are any particular objects or persons supposed to bring luck or un luck to the voyage?

379. Is anything placed on the boat or ship to bring luck? Are any marks of respect or worship paid to it?

380. Are any talismans used by sailors to prevent drowning?

381. Do they tattoo themselves; and what are the most usual tattoos?

382. Are the tattoos fanciful, or are they copied one from another? Can each man select his own tattoo?

383. Do the men group themselves into classes according to their tattoos?

Have they any traditions or superstitions in connection with their tattoos?

Is there any initiation ceremony on joining the service, or on seeing open sea, first going up rigging?

386. Is there any special ceremony on landing? Do sailors consider they have special privileges (as to marriage, &c.) while on land? Can they be married at sea by their captain or other officer?

387. Is any special class of seamen despised or honoured?

388. Are there any legends about Flying Dutchman, ghost-ships, &c.

389. Describe the ceremonies relating to death and burial of seamen on board ship or on land. Where do the souls of seamen go to? Any special time when they can die?

390. Describe the ceremonies relating to birth of an infant at sea.

391. Describe the ceremonies relating to crossing the line, passing certain sea-marks, lighthouses, &c.

392. Are there any superstitions relating to animals on board, *e.g.* rats or cats? To catching fish or whales?

393. Is there anything special about festival or ceremonial customs of seamen or their families?

394. What songs are known to the seamen?

395. *Fishermen*.—Are there any peculiar festivals or ceremonial customs of fishermen relating to the sea or river?

396. Describe ceremonies on first seeing sea or river, entering running water, beginning to fish, catching first fish?

397. Describe ceremonies and games by the sea-side or river bank?

398. Is the sea or river addressed as a person worshipped or respected?

399. What is said on covering things or persons with sand on plunging children into sea or river?

400. Give any legends about origin or life of certain fish; about curious monsters (sea-barnacles, &c.); lucky and unlucky fish to catch or to dream about.

401. Are amulets or talismans, charms and spells used to catch fish, all or certain?

402. Are there lucky or unlucky days for catching fish, starting on a fishing voyage, &c.?

403. Are there prognostics of luck in fishing from first fish caught, from object seen, words used, silence broken?

404. Is silence necessary during fishing? Why?

405. Are any fish thrown into sea or river when caught? Anything said to them?

406. How do fish live, marry, breathe, why rise on surface, turn on back?

407. Is anything said or done by divers before plunging?

408. Is anything said or done on salting, smoking, selling, or buying fish?

409. Is there any peculiarity about build or shape of boat, of fishing-hook, net, rod, or line, which is supposed to bring luck, or the reverse?

410. Are any charms or spells used to produce a good haul?

411. What is done with blood, entrails, eyes of fish that are eaten?

412. Is there any special danger in fishing in certain spots from being drawn underneath by submarine monsters (mermaids, mermen, &c.?) Can



anything be done to bring persons back from beneath the waves?

413. Is it unlucky or unfawful to save a drowning man? How is wreckage regarded?

414. *Smiths*.—Is the smith considered specially powerful or helpful? Do smiths profess to have magical powers?

415. Describe any customs or ceremonies performed by smiths in their work. Give any verses sung or recited by smiths at festivals or social gatherings.

416. Is the smithy fire sacred? has it a special name?

417. Are the products of the smith's work looked upon as magical?

418. Are special names given to swords? Is the horseshoe considered as a talisman?

419. Is any special place or rude monument supposed to be the site of an ancient smithy?

*Other Trades*.—420. What peculiar customs or ceremonies are kept up by shepherds?

421. What other trades have special customs?

(c.)—*Parts of the Body.*

422. What parts of the body are superstitiously regarded?

423. Is it lucky or unlucky to have moles on special parts of the body?

424. What is supposed to be the cause of "mother's marks"? Do they influence or indicate one's fate?

425. Do the names of different parts of the body have different genders?

426. Give the popular names for parts of the body.

427. Is the skull an object of veneration?

428. Describe any customs connected with the human skull.

429. Is the blade-bone used for any superstitious purpose?

430. What is thought of the itching of the foot, hand, nose, or ear? nosebleeding?

431. How is left-handedness or left-footedness regarded?

432. Are bones, nails, hair the subject of particular customs or superstitions? Is anything done with bones when accidentally discovered?

433. Do the spots on the finger nails indicate anything? Is there any peculiarity about the use of the thumb?

434. Does biting your tongue or breaking a tooth mean anything?

435. Is it lucky or otherwise to be born with teeth?

(d.)—*Dress and Furniture.*

436. Is dressing ever considered as a special ceremonial? Are omens drawn from accidents in dressing?

437. Is there any part of dress never parted from?

438. Are girdles regarded with reverence or dislike? Is any superstition attached to the *unloosing of the girdle*?

439. Are there any customs or superstitions connected with headgear or footgear?

440. Are knots or ties the objects of superstitious or customary observance?

441. On what occasions are wreaths worn, and with what object?

442. Are rings considered to have magical powers? under what circumstances?

443. Are any parts of the dress used in divination?

444. Are pins the object of superstitious custom or belief?

445. Is a superstitious importance attached to the position of any of the furniture?

446. What parts of the family furniture are peculiarly valued?

447. If a fire occurs, is any particular part of furniture a special object for rescue?

448. Does any part of the furniture go as heir looms to the male children, and another part to the female children?

449. Is the looking glass the object of any superstition? Is it unlucky to see oneself in it?

450. Does the creaking of furniture indicate anything?

(c.)—*The House.*

451. Does possession of a house carry with it any rights in land? can such right be acquired by lighting a fire on waste land, if so, with what ceremonies?

452. Are any parts of the house considered sacred?

453. Is the threshold the object of any ceremony? is it adorned with garlands? is it guarded by a horse-shoe or other object?

454. Are any ceremonies performed at the hearth? are the ashes used for divination? is the fire ever kept burning for any continuous period?

455. Is the hearth the abode of any spirit? are the ashes used for divination?

456. Is it unlucky to give fire from the hearth to strangers? Always or when?

457. Can things be seen in the fire, and what do they portend? Are omens drawn from the way the fire burns?

458. Is the ridge pole or supporting beam the object of any special custom or superstition?

459. Is it unlucky to see things through glass windows? what things? and when?

460. Are there any ceremonies on beginning to build and in furnishing a house?

461. Is there any ceremony on leaving a house? or on first occupying a house?

462. Is there an objection to pull down any part of the house? Is it unlucky to pull down a house, but harmless if part is left standing?

(f.)—*Special Places or Things.*

463. Are special places considered lucky or unlucky, and visited or avoided? Give the popular names of such places.

464. Are stones, mounds, or stone circles regarded with awe? are there any ceremonies performed in connection with them?

465. Is the churchyard connected with any superstition or ceremony?

466. Are there any superstitions connected with bells, vessels, or other furniture of the church?

467. What superstition attached to the metals—copper, iron, tin, silver, gold?

468. Are instruments made of either of those metals for special purposes? are they tabooed for special purposes?

469. Are there any instruments or utensils which are made of stone, though metal would be more useful?

470. Is any special book, such as the Bible, used for magical or superstitious purposes?

471. What articles of food are objects of superstitious observances?

472. Are cakes made in special shapes for certain occasions? must every member of the household have a share in the preparation of such cakes?

473. Is food blessed? Is there any kind of food that should not be eaten?

474. Is the churning of butter accompanied by any ceremony?

475. Is there any exceptional occasion when forbidden fruit may be eaten?

476. What is to be done if salt is spilt? Ought you to help others to salt?

477. Is there any ceremony connected with the cabbage?

478. Are iron nails the objects of superstitious custom or belief?

479. Is spittle regarded as having special power of procuring luck or working evil?

480. Is there any superstition connected with ladders or staircases ?

481. What is the cause of echoes, and why are they only met with in special spots ?

482. What are lucky and unlucky numbers ?

483. What are lucky or unlucky colours, sounds, odours ?

(g) *Special Events.*

484. Are any particular days of the week or month considered lucky or unlucky to begin things upon ?

485. Is it lucky to be born on special days ?

486. Is the new moon or full moon regarded as a lucky or unlucky time for starting important undertakings ?

487. When are the seasons supposed to begin ? What natural events are associated with them ? (flowering of shrubs, migration of birds).

488. If it rains on any special day, will it be a rainy season ?

489. On what days do maidens try to ascertain by magic means their future husbands ?

490. What ought to be done when it lightens ?

491. What indicates the weather of the next day ?

492. How can it be found out what weather will prevail during a particular season ?

Is there anything lucky or unlucky about yawning ? What is done when they

is there any objection to having one's portrait painted ?

(h.)—*Particular Actions.*

495. Is stumbling a lucky sign?

496. Ought one to enter a house with right or left foot?

497. Ought one to touch all posts one passes? If you omit one, should you return to it?

498. Ought you to step on the centre or edge of paved stones?

499. Should you keep next a wall or fence in walking? Ought you to go under ladders or overhanging rocks?

500. When starting to run, which foot should you put to ground first?

501. What does pointing with the thumb between index and middle finger mean? Can one do it with the left hand?

502. What does pointing with the left thumb over the shoulder mean?

503. What kind of work is it unlucky to do inside the house?

504. What charms, talismans, or ceremonies are used to procure success in brewing, baking, or churning?

505. Are omens drawn from the result of a brewing, baking, or churning? or from the success of cooking, washing, spinning, &c.?

506. What household occupations are tabooed at special seasons?

507. What actions are unlucky? (as rocking an empty cradle, carrying a spade or other tool *on the shoulder* through the house, turning back after starting on a journey, &c.)

508. What are lucky and unlucky beginnings?

## XI.—FESTIVAL CUSTOMS.

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Certain days and seasons have been and are set aside for festivals in all parts of the world. Spring and autumn, with all that they mean to man, whether in the agricultural or the pastoral stage of life, are obvious occasions for the occurrence of festivals, while summer and winter, the periods of enforced idleness, lend themselves also to the observance of festivals. As society evolves from its ruder stages, well-defined anniversaries, which mark some important event in the history of the clan, the tribe, or the nation, naturally gives occasion for the celebration of festivals. In course of time the number of such occasions increases, and memorial festivals become accordingly more numerous, so that festivals would be held at almost all times of the year.

Festivals are inaugurated for the purpose of sacrifice and prayer, for thanksgiving and enjoyment, and for the observance of sacred rites and formulae in obedience to some supposed requirements of the Godhead. It seems pretty clear that the ritual of all primitive religions does not appertain to individuals but to communities, and hence festivals would be the expression of the feeling of the whole clan, the tribe, or the nation, upon some chief event in its history. If we endeavour to race out the history of the great festivals of the



western world, we find that they have absorbed much of the old tribal and clan festivals of the early European races, and united with them the expression of the feelings of the early Church on the events of the Christian Calendar. At Easter and more particularly at Christmas, customs and rites are observed which may be traced to pre-Christian times. It is important to note whether these customs and rites are Church festivals or social festivals. At some places we find custom observed strictly by the Church as a part of its Easter or Christmas festival which are elsewhere observed simply as a traditional popular custom. And when we turn to some of the peoples of Eastern Europe, we find these traditional popular customs of the West transferred to the villager's house, with the father still acting in almost undisguised fashion as the house priest of early Aryan religion. When we have such evidences as this before us, it enables us to test one of the main propositions of folklore, namely, whether it is derived from historical sources, such for instance (as in the case before us) as the Church, or from prehistoric sources, such as the old Aryan house religion.

No doubt the Church, either by simple acts of protection and tolerance, by more direct acts of encouragement and sanction, or by actual adoption into its own ritual, has preserved many traditional observances of old times which have really very little connection with the Church when considered as a matter of origin. This necessitates a very minute study of local observances of Church ritual—obser-

vances, that is, peculiar to a special locality and not common to the whole nation, and all notes thereon are of considerable importance. Church folklore is a subject which embraces a wide field of inquiry, but probably the most significant examples will be found contained in the customs, rites, and symbolism of the various festivals.

509. What are the chief festivals and what the lesser festivals observed ?

510. What are the names of the festivals, and at what period of the year do they take place ?

511. Who attends them ? Are they limited to either sex ?

512. Who inaugurates and organises them ?

513. Where are they held ? in houses ? on hillocks ?

514. Do the lower class of peasantry or the lower castes take any prominent part ?

515. Explain the popular belief in the object of each festival.

516. Describe the customs and observances appertaining to each festival.

517. Are festivals attended by the recognised priesthood ? and what part do they take in the ceremonies ?

518. Is it a religious or a social festival ?

519. What work is forbidden during the festival ?

520. What viands are provided for the feast ?

Are special meats or pasties prepared ?

Is there any form of sacrifice attached to the festival ?

522. Are any portions of the feast set aside for spiritual beings?

523. What part have the domestic animals in the feast?

524. Are garlands worn? Are the flowers or plants forming them gathered with any ceremony?

525. Are fires lighted? Where, and with what ceremonies?

526. Are special dances, games, pageants, mummings, masquerades, or processions practised?

527. Are any tricks played by young men on young women, or vice versa?

528. Give the words of any special songs.

529. Are trees or poles set up as centres of festivity? With what ceremonies?

530. Are booths erected?

531. Are the houses, and especially the doorways, adorned with any particular plants or branches of trees? Where are they obtained from? How long are these decorations left? and what is done with them when taken down?

532. Are the churches [or temples] similarly adorned?

533. Are any shrines or other sacred places visited? With what ceremonies?

534. Are any ceremonies which include sprinkling of water practised?

535. Are the wells—or any particular well—visited or adorned? With what ceremonies?

536. What is the site of the public assembly? Is it kept free during the rest of the year?

537. Is the assembly the occasion of transacting

any public business? as a fair, or "wappen-shaw?"

538. How long does the festival season last?

539. Do the poor go about a few days before the festival, begging for materials for feasting, or for bonfires, &c.? With songs or rhymes?

540. When does the new year *popularly* begin?

541. How is the new year ushered in?

542. Are gifts offered at the new year?

543. Is the fire rekindled on new year's day with any special ceremony, or by unusual means? Is it permissible to give fire or light from the house?

544. May water be given from the house on new year's day?

545. Is there any superstition respecting the first person met on new year's day?

546. What saints or deified objects are specially worshipped in the new year?

547. Are any agricultural customs connected with new year's day?

548. Is there anything like our All Fool's day? and what are its principal characteristics?

549. Do marriages take place at the spring festival?

550. Is there any system of drawing lots for lovers? and is the result marriage?

551. Do the inhabitants of several villages meet together at the spring festival for the express purpose of choosing wives and husbands?

552. Does the marriage entered into on these occasions last for life, or until the return of the festival in the following year?

553. Describe the ceremonies attending these marriage arrangements.

554. Is any extreme form of debauchery indulged in, or allowed, at the spring festival?

555. What festival is observed at the sowing time?

556. Is there a festival connected with the early arrival of flowers?

557. Are garlands made? What use are they put to?

558. Are fires kindled, and what ceremonies are performed in connection therewith?

559. Are dances performed in connection with the fires?

560. With what are the fires kindled, and what is the chief substance burnt?

561. Are any festivals connected with meteorological occurrences—great droughts, rainy seasons?

562. What festivals are observed at harvest? Describe fully the ceremonies.

563. What festivals are observed by different trades or occupations?

564. Is the close of the year marked by any special festival? Describe fully the ceremonies.

565. Is the fire of the old year allowed to go out, or is it specially kept alive until the new year?

566. Are there any fire ceremonies at the old year festival?

## XII.—CEREMONIAL CUSTOMS.

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The distinction between festival customs and ceremonial customs is a real one. The former cluster round events in the life of man as represented by the clan, the tribe, the nation, or the universe, according to the point of civilization reached by the observers of the custom. Thus, the festivals held in honour of purely local saints in European countries (as Walès or Ireland) are survivals of tribal or clan society; but the festivals of Christian saints generally, and of all the higher religions, celebrate events believed by their respective adherents to concern mankind generally. Ceremonial customs cluster round events in the life of men in the individual sense—birth, marriage, and death being the typical events, as being common to all men.

It is easily conceivable that these three events should have gathered round them, whether in savage or civilized society, a great many observances whose significance is represented in the religious ideas and beliefs of the people. But in many stages of society there are other equally important ceremonial observances—the initiation into manhood and womanhood, the entry into full tribal or citizen rights, the acceptance of offices in the priesthood or in the chieftainship of the tribe or nation, the meeting together

of friendly tribes, the conflict between hostile tribes—in short, all important events in the routine of man's life are marked by ceremonial observances.

This great body of ceremonial custom is important and emphatic because of the symbolism by which it is marked. Symbolism in ceremonies is more or less significant in proportion to the stage of social development reached by the people by whom it is practised. While language is less capable of expressing all that man desires to express, symbolism in action takes the place of language, and thus the ceremonial observances of savages or barbaric peoples are full of meaning, the purport of which, as the people themselves understand it, it is most important to the folklorist to ascertain. Mr. McLennan has, by means of the symbolic significance of the custom of bride-capture, been able to write one of the most important chapters in the social history of early man; and as a specimen of what may be gained from a close and scientific examination of the symbolism of ceremonial customs, this famous example stands unrivalled. Often, when the ceremony itself has become unmeaning to a people in advance of the times when it originated, the hidden meaning is to be traced by means of its symbolism.

567. What are the customs observed at the birth of children?

568. Does the mother, when the child is born, stay at her husband's house or go elsewhere—back to her mother's home, for instance?

569. Is it considered unlucky for the child to be

born in the father's house? or away from the father's house?

570. Is the mother secluded? Is she provided with a separate house? Who attends upon her?

571. Does the husband go through any ceremony?

572. Is the husband supposed to bear the pains of childbirth?

573. Do the husband and wife avoid certain food during the period of pregnancy? Are any rules of diet observed before the birth by either or both parents? What is the first food given to the child?

574. What ceremonies are observed by the husband and wife before the birth? and after the birth?

575. Does the mother perform any ceremony before being admitted again into society?

576. Are the customs identical for both male and female children? If they differ, describe minutely in what the difference consists.

577. Before children are named are they specially liable to the influence of evil spirits?

578. When are they named? Who names them—the father or the mother? the father's relatives or the mother's relatives?

579. Describe any ceremonies observed at the naming.

580. Is the house-fire connected with the ceremony of naming? and how?

581. Is infanticide practised?



582. Is there any regular custom as to killing the first-born? or last-born?

583. Does the father's position alter immediately after the birth of a son? Does he then surrender his office or his property?

584. Is the son considered of more importance than the father?

585. Is adoption practised? With what ceremony?

586. Who may adopt? and who may be adopted?

587. Are the rights of the adopted the same as of the natural child?

588. Describe fully the ceremonies practised at courtship and marriage.

589. Is there a separate ceremony of betrothal?

590. Is the wife obtained from a neighbouring tribe or village or from the husband's own tribe or village?

591. Is it considered unlucky for persons of the same name to marry?

592. Is there more than one mode of marriage?

593. Does the husband have more than one wife? If so, is there any rank among the different wives? Do the wives live together or in separate dwellings?

594. Does the wife have more than one husband? If so, are they brothers or strangers to each other?

595. Does the husband go to live in the wife's house or the wife in the husband's home?

596. Is the bride captured by the husband?

597. Is there any ceremony by which it would appear that the husband formerly captured his wife?

598. Are wives purchased ? Is there a dowry with the bride ?

599. Is there any ceremony connected with the house-fire at marriage ?

600. Does the bride or bridegroom undergo any preparation rites ? Do they wear special costume ?

601. What are the husband's relations with the wife's mother ? to her father ? to her brothers ? to her sisters ?

602. What are the wife's relations with the husband's mother ? father ? brothers ? sisters ?

603. Is looking upon or mentioning the names of these relatives forbidden ?

604. What are the wife's relations with other members of the tribe besides her husband ?

605. Is adultery a crime ? Is it condoned or punished ? What ceremony is performed to obtain condonation ?

606. Is virtue considered necessary to a woman about to be married ? or the reverse ?

607. Do husbands lend their wives to fellow-tribesmen ? to strange tribesmen ? to visitors ? to distinguished visitors ?

608. In what estimation are courtesans held ?

609. How is divorce obtained ? and under what circumstances ? Is there any popular form of divorce not recognised by the law ?

610. Do widows remarry ? and whom ?

611. If they do not remarry what becomes of them ? what are their relations with the husband's tribe ?

612. Are widows sacrificed at the husband's grave ?

613. Do they retain any portion of the husband's property ?

614. Are they the appointed or accepted guardians of their children ?

615. Is the whole tribe or village summoned to the marriage ceremony ?

616. Are presents made to the bride and bridegroom ?

617. What feasting takes place ? How long does it continue ?

618. Is the bride veiled ? What ceremony takes place thereat ?

619. Where does the ceremony take place ? Who officiates—priest, or chief, or father ?

620. When the bride is taken to the home of her husband what ceremony takes place ?

621. Are there occasions when men exchange wives ?

622. Does the priest or chief obtain the first favours of the bride ?

623. Describe minutely the ceremonies at death and burial ?

624. How is the corpse disposed of ? Is it watched between death and burial ?

625. Are graves sacred ?

626. Is there any ceremony connected with the housefire at burials ?

627. Who attends the funeral ceremony ? and how are they summoned ?

628. What sacrifices are offered at funerals ? or what customs are performed symbolical of sacrifice ?

629. Are dances performed as part of the ceremony ? are feasts held ? are special viands eaten ?

630. Describe minutely the customs of initiation into manhood ? womanhood ?

631. Describe the difference in status between the uninitiated and the initiated ?

632. From what part of the community are the initiation ceremonies kept secret ?

633. Where are they performed ?

634. Are they considered of a religious or secular nature ?

635. Who takes part in them ?

636. How long do they last, and is there any fixed period of the year for them ? Are the candidates precluded from seeing fire or sun, and for how long ?

637. Are they accompanied by any form of dance ?

638. Are they intertribal ? or do they strictly appertain to any section of a tribe ? a village or a clan ?

639. Is any particular costume used on these occasions ?

640. Do they tattoo on these occasions ?

641. Is tattooing limited to either sex ?

642. Do they perform any physical operation upon the person of the initiated ?

643. Does the initiated afterwards assume different kind of dress or insignia ?

644. Must every member of the tribe without distinction become initiated ? or are there any outcasts remaining outside ?

645. What customs are observed at old age ?

646. Does the father give up his property or his rank to his son ? What ceremony is performed on this occasion ?

647. Describe minutely the customs of inauguration into kingship, chieftainship, or priesthood ?

648. Is there any particular clan or tribe or family who admits the candidate into kingship or chieftainship ?

649. Where are such ceremonies held ?

650. Who attends them ? and how are they summoned ?

651. Are they held as sacred or secular ? Are they secret or open ?

652. Describe the ceremony attendant on succession to property ?

653. Describe minutely the forms of salutation between relations ; fellow-tribesmen ; strangers visiting.

654. Describe the ceremony attending upon announcement of war or settlement of peace.

655. Describe the actions of those left at home when the soldiers of the tribe are absent at war ?

656. What ceremonies are observed to make a contract binding ?

657. What ceremonies are observed at legal tribunals ?

658. What ceremonies are observed to outlaw a criminal? to put a criminal to death?

659. Are ordeals practised and with what ceremonies?

660. Is the exchange or sale of goods accompanied by any ceremonial observance?

661. Describe the ceremonies observed to constitute a meeting of the assembly?

### XIII.—GAMES.

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It was remarked quite in the early days of anthropological research that much information was to be obtained by a comparative study of games. The hill tribes of India play many games of ball, a species of catscradle, peg tops, and other kinds of games which are also the amusement of children in Europe. The phratries of early Greece and the clans of North American Indians contested in games of football or of pulling a rope just as they contested in more serious struggles ; and the various local football matches between the wards of a town, the local divisions of a village, which have survived until quite lately in Britain, may be referred to a similar origin, especially in cases where the contest is presided over by town officials, and the contending sides have their traditional party colours, their traditional cries or slogans, and their traditional methods of celebrating victory. When Scotch children play at

Tappie, tappie, Tousie,  
Will ye be my mon ?

they are unconsciously acting over again by traditional custom the symbolic formula of the days of villenage, when a freeman gave up his liberty and

put himself under the protection of a master and became *his man*.

One class of games, says Mr. Tylor, is spontaneous everywhere, the sports in which children imitate the life they will afterwards have to act in earnest. All over the world, wherever travellers have noticed this side of savage life, it is observed that children do in miniature what their elders act in earnest. Among savages whose custom it is to carry off their wives by force from neighbouring tribes the children play at the game of wife-catching, and all the more significant, therefore, are some games known to English children, where the capture of a "sweetheart," generally expressed by means of rhyming badinage, is enacted. Probably savage children, too, play at making fire by drilling one piece of wood against another. At all events the Swiss children of to-day do so, and the game must have come down from the primitive practice.

Dances are a very important class of games. In savage and barbaric peoples dancing is an essential portion of ceremonial institutions, as well as an amusement, and the subject of the curious forms in which dances have been preserved needs careful attention. Many dances are imitations of animal life, or are symbolic of some traditional ritual of the most primitive character. Where these have been kept up, as at Helston in Cornwall, as a village custom, they are in origin something more than games, though they are thus classified at the present day.



Indoor games are also very instructive. The various forms in which so-called counting-out rhymes are repeated are exceedingly numerous, and there is some evidence that in these old rhymes, nonsense though they appear, we have preserved some of the old methods of counting before the decimal system had penetrated to the people from the schools. Games of chance, lots, and other popular games, in use before it was the practice of skilled professional workmen to invent games for the idling away of life, are all of great interest to the folklorist, and here, as in other branches of our study, we never know how in the veriest trifle we may, perhaps, hit upon the key to some serious historical problem.

662. Give the popular names of all games and toys.

663. What sites are selected for the public games, and who attends them? One village or community only, or two or more?

664. Who superintends the games?

665. Are they held or inaugurated under official authority?

666. Are any superstitions connected with games?

667. What dances are performed, and on what occasions?

668. Describe the toys used by men, women, boys, and girls.

669. Describe any games of ball, and any games with string.

670. Describe any spinning games.

671. Describe any string games, or rope games?

672. Describe any gambling games or games of chance.

673. Describe any games contested between sections of a village or community.

674. Describe all nursery games of children.

675. Are animals employed in any of the games ?

676. What weapons, miniature or otherwise, are used in games ?

677. What other objects are used in games ?

678. What actions are imitated in games ?

679. Give the words of any songs or rhyming formulæ used in any of the games.

## XIV.—LOCAL CUSTOMS.

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Where customs are found existing which have grown up in a particular locality, whether it be a portion of a civilised community, such as the rural districts of our own country, or towns and villages on the continent of Europe, or among savage peoples, the inference is irresistible that they have an origin in the history or beliefs of the place that is worth seeking.

The observer, therefore, whether a resident in the locality, or a casual visitor, or a professed anthropological explorer, who comes across evidence of a local custom, is requested carefully to record its precise nature, the extent to which it is practised, the traditions as to its antiquity, and probable origin. In each case the name and situation (parish and county) of the place where the custom is or was observed must be carefully recorded, and it is important to note whether the custom is obsolete or is still in use.

Many local customs are related to events in individual life. Birth, baptism or circumcision, puberty, coming of age, betrothal (*e.g.* "handfasting" in Scotland, "bundling" in Wales) marriage, pregnancy, parturition, widowhood, death, are

associated in many places with observances special to the locality and constituting part of its folklore, as having been handed down by tradition from remote times, and as being closely related to the mode of thinking that have prevailed among its people.

Other incidents, closely affecting private life, are the subject of special local customs, as, for instance, the tenure of land and the succession to property. Examples of these are afforded by the custom of Borough English, the curtesy of England, the rights of dower, the tenure of Gavelkind in Kent, and many other incidents of the kind which vary in different localities, and the origin of which has been often learnedly discussed, but remains still obscure.

Agricultural usages form almost a subject by themselves and they are of special importance for tracing out the early condition of the people. In many parts of North and South Germany the last sheaf is made up in the form of an animal, or is adorned with the wooden image of an animal. In different districts it is a pig, wolf, he-goat, cock, hare, or cow, and the last sheaf is called accordingly the rye-sow, the straw-cock, the wolf, the cock, the hare, &c. Sometimes a live toad is tied up in the last bundle of flax. In other places (extending from Scotland and England through the whole of Germany to Slavonic countries) the last sheaf is made into a doll, representing sometimes a man, sometimes a woman, sometimes dressed in clothes, sometimes only adorned with flowers and ribbons,

sometimes without any adornment, but with a rude indication of head, arms, and sexual organs. This doll has various names. In England it is called the harvest lady, harvest queen, the maiden, kirn-dolly, kirn-baby or kern-baby (corn-baby); in Germany the corn-mother, great mother, wheat-bride, oats-bride, the old man, the old woman, the old whore; in Denmark the barley old woman, the old man; in Poland the bastard, the navel. The corn-doll must be made by the person who cuts the last corn or binds the last sheaf. The others call out to him "the he-goat, the cock, &c., is in the sheaf," "he has got the old man and must keep him." The doll is placed high on the harvest-waggon and so carried to the barn, where it is often *drenched with water*. In threshing the last bundle is often made into a similar doll, which is taken by the man who gave the last stroke at threshing, and thrown by him on the threshing-floor of a neighbour who has not yet finished his threshing. The man who gave the last stroke at threshing is himself tied up in a sheaf and carted or wheeled through the village. Then follows a feast, at which the doll sometimes appears on the table in the form of a cake. Elsewhere the last sheaf is called Glückshorn (luck-horn), Stamm (stem), Muttergarbe (mother-sheaf), Vergôdenêl, Râtschvogel, Hörkelmay, &c., sheaf.

Local manorial and other legal customs exist in many parts of England which are well worthy of further examination, and a like investigation may with advantage be instituted in other countries.

The ceremonies of homage and institution to territorial and ecclesiastical dignities differ in different places. The Lawless Court held at cockcrow at King's Hill, Rochford, in the county of Essex, is an example of the kind of observances referred to.

The local use of the curfew-bell, local special religious observances, local customs in relation to fairs and markets, such observances as the Dunmow flitch, the Godiva procession at Coventry, and other commemorations of individual munificence or events in local history, should all come under the observation of the trained folklorist and be scientifically investigated.

Dr. E. B. Tylor, in the British Association's *Anthropological Notes and Queries*, makes the following remarks on customs: "The distinction between a law and an authoritative custom may be best drawn with reference to the manner in which society compels obedience to it. If a judge or tribunal declares the rule, and punishes its infraction, it is a law; if it is left loosely to public opinion to practically accept the rule, and to visit those who disobey with blame, insult, and social exclusion, it is a custom.

"Many customs are mere habits without authority. Many exist whose original meaning is hardly known or doubtful. All customs should be recorded, and not least carefully the obscure ones, in the expectation that correlation and comparison with those of other districts will disclose their real meaning and the ethnological principle is daily growing clearer, that all customs soever had

originally a real and rational meaning, though they may have now lost or altered this by passing into 'survivals.' ”

The same excellent authority acutely remarks that the difficulty of obtaining precise information as to the religion of an uncivilised people, who conceal their doctrines for fear of ridicule, and will purposely put the inquirer off the track, may often be met by watching the customs of the people in relation to their religious ceremonies, as the native religion may be more easily learnt from the explanations of these than by an attempt to obtain answers on questions of abstract doctrine.

680. What are the local rules of etiquette ?

681. What are the rules of hospitality ?

682. What are the rules of propriety ?

683. Is there any local convention as to morals ?

684. Is there any tenure of land special to the locality ?

685. How is the village situated with reference to the cultivated lands ?

686. Is there any special rule of succession to property ?

687. Any custom peculiar to certain manors or estates ?

688. Any local custom as between landlord and tenant ?

689. As between master and servant ?

690. As between parent and child ?

691. In relation to fairs and markets ?

692. How are widows treated, first socially, secondly with regard to succession to property ?

693. How long has each custom been observed?

694. Have there been any variations in it?

695. What is its supposed historical or mythical source?

696. Are any local courts or official gatherings held in the open air? Are they held near stones, trees, or on hills?

697. Give in detail any particular observances used at these gatherings?

698. For what purpose are they held? How are they summoned? Do they meet periodically or irregularly?

699. Are they adjourned from the prescribed meeting place to any house or place of shelter?

700. Who attends them?

701. How do the members come to a decision, and must it be unanimous or by a majority of votes?

702. Is the church or churchyard the scene of any peculiar local custom?

703. Is any stone or group of stones, or any ancient monument or ancient tree, connected with local customs?

704. Is any neighbouring hill or height the scene of local customs?

705. Is the church or temple situated near to the manor house or chief's residence, and do any customs connect the two buildings?

706. Are any special parts of the village or town the subject of particular rights, privileges, or disabilities? Do these parts bear any particular names?

707. Is there a town bull? and who does it *belong to*?



708. Are there village or town servants, and are they paid in any peculiar manner?

709. Are there any particular ceremonies or customs attached to the village pound?

710. Are there any stocks? scold bridles? ducking stools? and when were these last used?

711. Are there any special local modes of punishment or of lynch law?

712. Is riding the stang known?

713. Is foot-ball played in the streets of the town? How are the opponent sides formed? Who starts the game? Are parti-colours worn? What is the goal?

714. Do any other kinds of struggles take place?

715. How are the bounds remembered?

716. On what day are they beaten?

717. Who beats them? what officers attend the ceremony?

718. Who is beaten or bumped?

719. Are there any special customs observed at ploughing, harrowing, sowing, manuring, hay-making, apple-gathering, corn-harvest, hemp-harvest, flax-harvest, potato-gathering, threshing, flax-pulling, and hemp-pulling? especially any such customs as are not touched upon in the following questions:

720. Are there any observances on Twelfth Day or on Plough Monday?

721. Do men drag a plough about the streets on Plough Monday?

722. What are such men called?

723. How are they dressed, and what do they do? Do they wear bunches of corn in their hats?

724. Do they carry swords or other weapons?

725. Do they dance? Does the dancing consist in jumps?

726. Are there among them any special characters, as the Fool and Bessy? Is there amongst them a man dressed in woman's clothes, or in a calf's skin? Is there a ceremony called "smoking the fool"?

727. What is the procedure at sowing?

728. What at harvest?

729. Is the crop cut with the hook (sickle) or the scythe? Is it bound at once or allowed first to lie on the ground? Is any difference made in this respect between the different kinds of crops?

730. Is it a rule that the wind must blow on the reaper's scythe, &c.?

731. Does the same person both cut and bind the corn, or is this done by different persons (men and women, strangers, work-people)?

732. Are there any ancient customs or ideas about sowing? *e.g.* at Palm Sunday, Easter, &c.

733. Are consecrated crosses or palm-tree branches set up in the flax-field or corn-field to keep off hail and lightning?

734. Are some days (Monday, Wednesday, Maunday-Thursday, &c.) thought to be lucky or unlucky for sowing different kinds of grain?

735. In sowing, do they observe the change of the moon, the appearance of the clouds, the light, &c.? Give particulars.

736. Is it a rule that the cloth in which the seed is carried must have been spun by a seven-year-old boy? Do they go in procession with images of saints round the field?

737. Is the *first* plough sprinkled with *water*? Are bread and cheese put into it?

738. At the first ploughing, does the farmer's family breakfast on the field beside the plough, and has the ploughman on this occasion to carry cheese in his pocket as he ploughs?

739. Is anything special mixed with the first seed-corn?

740. Is it said that the sower will die if he leaves a patch unsown?

741. Is any performance gone through, especially in respect of flax, with the intention of making it grow high?

742. Do people roll on the fields to secure a good crop? Do they run with lighted torches or bunches of straw through the fields? Do they kindle bonfires? When and by whom are these various customs observed?

743. Are superstitious means adopted to guard the field against caterpillars, beetles, mice, and moles?

744. Are there special customs at cutting the *first* ears of corn? *e.g.* are the first two handfuls or so cut crosswise?

745. Are the first stalks cut by children under seven years of age, or by the clergyman? Is the *first* sheaf placed in the barn for the mice? Is anything special done with it besides?

746. When the corn has been cut, but before it is bound in sheaves, do the reapers bring to the farmer a harvest crown or bunch of ears? How are these ears arranged? and what do they say or sing when they bring them?

747. Are there any old customs still observed at *cutting the last ears of corn* on a field, at *binding the last sheaf* and *threshing the last bundle*?

748. What is the last sheaf called?

749. Who cuts the last sheaf? How is it cut? Must it be cut at one stroke?

750. Do the reapers all throw their hooks at it?

751. What is called out to the person who binds the last sheaf, or who cuts the last corn?

752. Is the doll made after each crop (rye, barley, wheat, peas, oats, potatoes, &c.)?

753. Is a stone tied up in the last sheaf? A small drawing of the corn-doll would be welcome. What is done with the corn-doll on the farm?

754. Sometimes the *last* or the *first* sheaf of corn or bundle of flax is left standing on the field for the wôd, the beggar, &c. In some places it is sprinkled with beer or wine. Sometimes a patch of corn or a corner of the field is left uncut for "the old man" or for the poor. Are such customs practised in your neighbourhood? If so, please give particulars.

755. In some places the harvesters exercise the right of cutting the cabbages in the farmer's garden, if he does not treat them when the last waggon-load comes home. Special customs are observed in respect of the upsetting of the load on the harvest-

waggon on its way home. Are any such customs known in your neighbourhood? Is water thrown at the last harvest-waggon as it returns from the field? Has the last waggon or cart any special name, as hock-cart, or horky, or hawkie? Is any form of expression (*e.g.* to lose the goose) employed to denote that a load has been upset?

756. At the close of the harvest, do the harvesters bring a harvest-crown (crown of wheat, &c.), either at the same time that "the old man" is brought or independently? Describe fully what is done. In bringing the crown, what do the harvesters say or sing to the farmer's family or to other people? What do they wish them? Do they dance old dances at this time? Please give, if you can, the exact words used in the local dialect.

757. What is the nature of the harvest-supper or harvest-feast at the farm? Has it a special name, *e.g.* the kirn, kern, or churn supper, the horkey supper, the mell supper, the maiden feast, &c.? What food and drink are served at this supper? At what time does the feast occur?

758. On the harvest-field, at the harvest-supper, or on any other occasion, does one of the women-workers (or a man disguised as a woman) pretend to be taken ill? Describe exactly what happens. Are there any other occasions at harvest when men disguise themselves as women, or women as men?

759. When and how is the Harvest Thanksgiving service celebrated in the church? Are any other church services celebrated in connection with agriculture?

760. Are there at sowing-time and harvest any other religious or Christian customs, *e.g.* sowing the seed in the name of the Holy Trinity, praying all together in the field, offering ears of corn and money on the altar at the Communion after harvest, &c.?

761. What greetings are exchanged at harvest?

762. Are bonfires lit after harvest?

763. Are there any superstitious beliefs about the harvest, and especially about the last sheaf, *e.g.* that at Christmas or in Spring some of the last sheaf should be put in the cattle stall to make the cattle thrive; that it should be given to a mare in foal or to the oldest cow; that it should be mixed with next year's seed-corn; that the person who binds the last sheaf will marry or die in the next year? Are any legendary stories told about sowing, harvest, &c.?

764. At the beginning of harvest, is one of the men-reapers chosen to be "lord"? Is one of the women his lady? What do they do? Have they any special privileges? Are they disguised in any way?

765. Is there a familiar expression for the waves made by the wind in the corn (as the boar is going in the corn, the wolves are chasing each other in the corn, &c.)?

766. Do they use any special form of speech to warn small children from running in a corn-field (as the corn-mother sits in the corn and presses the children to her iron breast! the wolf sits in the corn, &c.)? Please give the expression as exactly as possible in the dialect of the people.

767. Are there any more stories current among the people about the corn-mother, or a woman who may be seen among the corn?

768. Are there stories about a phantom woman who goes through the corn-field at mid-day? What is said about her? Are there stories of squalling babies found among the corn? Do they tell of saints, heroes, &c., who, by walking through the corn, make it fruitful?

769. Are there any stories known in your neighbourhood of flying dragons, dwarfs, fairies, and witches who steal the farmer's corn from the field and carry it through the air to other people? Do the peasants believe in a certain demon or wizard, armed with sickles on his feet, who goes through the ripening corn-fields cutting down the corn, so that half the crop flies into his box?

770. Do old-fashioned people leave the last fruit of the fruit-trees on the tree? Do they leave a handful of meal in the box?

771. Are there popular names for animals, birds, or insects derived from the corn?

772. At the Church festivals, Shrove-Tuesday Maunday-Thursday, Easter, Whitsuntide, St. John's Day, and especially Christmas, are there any special customs and superstitious ideas in reference to the corn and the harvest? *e.g.* that on Christmas Eve you should count the stars, and there will be as many sheaves at harvest as you have counted stars. Or is it a custom on Christmas Eve to roll on the peas-haulm, to go out among the winter-corn, &c., in order to influence next year's crop? At Christmas,

Shrove-Tuesday, &c., are there spirits which go about clad in corn-straw? What are they called? and what is said about them?

773. Are there popular expressions or children's games, &c., in which the word corn-goat or rye-wolf, &c., occurs? What are these expressions or games? Is there a belief that the corn-wolves are the children of the corn mother? that the souls of the children whom the corn-wolf eats wander about until the corn is brought home? or other beliefs of the same sort?

774. Are there peculiar names for winds or cloud-formations? During wind or hail, do they pour meal out of the window or fire off guns? In time of drought, do old-fashioned people seek to procure rain by dressing up a person in leaves and pouring water on him or her?

775. When the farmer enters the harvest-field for the first time, is it the custom to bind him with a band used for tying the corn? Is this done to strangers who visit the field? What expressions do they use on such occasions? or have they any other way of extorting money from visitors to the harvest-field, or from persons passing by the field? Do they "dump" strangers? *i.e.* lift them up by the arms and feet and let them down heavily on the ground? Is there any other name for this custom besides "dumping"? On receiving the money, what do they do?

776. Is the custom of throwing at a cock, beating it, or cutting its head off, observed in your neighbourhood at harvest time or at any other time?



777. Is or was it customary at marriages to offer ears of corn to the bride, to put grains of corn in her shoes, and so on?

778. At threshing or harvest, is a new hand hantled, as by being obliged to fetch a "wind-bag," to go through the pretence of being shod like a colt by one of the others, &c.?

779. Is there a custom of hunting the wren on St. Stephen's Day (December 26th)? Who hunt the wren? What do they do with it when it is caught? Do they sing any song or rhymes? if so please give the song or rhymes in full.

780. Is any portion of land left unploughed, and what is the reason assigned?

781. Write down all the songs sung at any of the ceremonies, preserving the exact words used.

782. Are any peculiar words used at harvest time that are not used any other time?

783. Is the threshing-floor made with any peculiar ceremony?

784. Give the nicknames of all the harvest produce utensils and objects connected with the ceremony?



## XV.—FOLKTALES, HERO TALES, DROLLS.

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[ All over the world and in all degrees of civilisation men have been addicted to telling tales. In the lower grades of civilisation, such as we know by the names of savagery and barbarism, these tales embody the ideas of the world, and the nature of things entertained by those who tell them. They contain very often a philosophy of the universe. As we ascend in the scale the same tales, or at least tales containing the same incidents, continue to be told, many of them as facts, others as mere romances. In our study of primitive thought stories are therefore of prime importance. They enshrine the beliefs of early ages, and they preserve relics of customs which have fallen, or are falling, into decay; and thus they are valuable evidence to the student of human nature as well as to the antiquary.

[Probably the first tales told are narratives of what are believed to be actual occurrences.] They need not be probable according to our ideas, they need not even be possible. If the phenomena of human thought have been correctly apprehended

from what has been said in previous pages, it will be clear that nothing is too marvellous for the acceptance of savages. The superstitions already described are therefore found in their fullest development in savage narratives. In these narratives no line is drawn between things animate and things inanimate, between men and other animals, or between men and plants, trees and stones. All are conceived as equally alive, equally conscious, equally active, equally under the dominion of reason and will. In these narratives we learn how the universe, as conceived by the savage, came to be, why the moon changes, why some animals have long tails or long ears, and others short ones, how men came into existence and why they die, and so forth. The deeds of gods and demons, of mythic ancestors and their mythic foes, are writ large upon the face of such stories as these; and the stories themselves are called *Sagas*, a name which includes all traditional narratives told as true. As we advance in the scale of civilisation the sagas told by savages are dropped or modified. They cluster round new names. Some of them are related of genuine historical characters. Some of them become attached to remarkable places. Or perhaps they may cease to obtain credit as facts: they may fall into the status of romances told simply for amusement, and particularly the amusement of children. Such romantic narratives are called *Nursery Tales, or Märchen*. The *märchen*, like the more archaic *saga*, deals with the supernatural, and nothing is too hard for its heroes to perform, or too terrible

for them to suffer, while out of all their adventures they are sure to come victorious. As well-known examples of the saga may be cited the Maori story of The Children of Heaven and Earth, the Aztec traditions of Quetzalcoatl, the traditions of Romulus and Remus and other kings and heroes of the mythic age of Roman history, the legends which have grown up about the name of Buddha, or about the names of mediæval saints, tales of fairies, bog-garts, ghosts, and witches, tales of the Devil, the story of Lady Godiva's ride, and the ever fresh tale of Whittington and his Cat. Among *märchen* we may name Jack and the Beanstalk, Cinderella, Bluebeard, Sleeping Beauty, and Faithful John.

Drolls, or Comic Tales, form another kind of traditional narratives. These are sometimes comic versions of sagas or *märchen*, having a different catastrophe. More frequently, perhaps, they are independent narratives. Probably they arise in a stage of culture later than those which give birth to stories in which the supernatural element is taken seriously and in good faith. In the shape of Anecdotes this class of Folktales seems to be still vigorous and fruitful.

Cumulative Tales are narratives in which the story proceeds by short sentences, and at every step all the previous steps are repeated, so that at the last sentence the whole is recapitulated. These tales have as yet been little studied; but the conjecture may be hazarded that they derive their origin from magical formulas. To English people the most

familiar cumulative tale is that of The Old Woman and the Crooked Sixpence. The House that Jack Built is similar, though not exactly in narrative form. A mystical hymn in the Jewish Passover service concerning a kid may be mentioned as an early example.

In addition to these classes, Beast Tales and Apologues are often reckoned. Their right to be included is, however, somewhat doubtful. Beast Tales, like Reynard the Fox, or the adventures of Brer Rabbit, seem to be late and specialised forms of stories current in lower stages of civilisation. For, since the savage has no clear line of demarcation between human beings and the lower animals, he represents the latter as acting and thinking in all ways like himself; and he delights in letting his fancy run wild on the relations he supposes to subsist between the various species. The story-plots he thus frames are at first indistinguishable from his sagas and *märchen*. After a time they become a vehicle for moral and political lessons or for satire. In the one case they grow into the apologies and parables of religious and ethical teachers, or of statesmen; in the other they are smithied into weapons of social warfare (and in this state, perhaps, are still to some extent traditional), or of political or literary animosity. But before this point is reached men have become conscious of a chasm between themselves and other living creatures, and the tales are recognised as nothing more than "fictions with a purpose."

From what has been said it will be obvious that

Folktales cannot be profitably studied apart from the customs and superstitions described in other sections of this Handbook. For, if Folktales are the offspring of the mental state which exhibits itself in these customs and superstitions, they will grow up side by side with them, they will constantly preserve descriptions of or allusions to them, and thus customs, superstitions, and tales will be mutually available, as practice and theory, for illustration and explanation. Thus in a famous Welsh fairy tale we find the supernatural heroine counting in a peculiar manner the cows her father bestows upon her as a dowry. She reckons them as fast as she can by fives—"one, two, three, four, five—one, two, three, four, five." Now we know that this method of reckoning is a very archaic one, dating from a period deep down in savagery when men could count no higher than five; and the use of it is one of several indications of the antiquity of the tale in question. Conversely, the custom mentioned *ante*, p. 19, as obtaining in the island of Chedooba when a large tree is felled, may be interpreted by reference to Folktales. On the felling of the tree one of the party was always ready to place a green sprig in the centre of the stump directly the tree fell. From a long series of stories, beginning with the Egyptian story of The Two Brothers, which was written down 1300 years before Christ, we gather that the intention of this custom was to provide a new habitation, a new body, for the spirit dislodged by the felling—that is to say by the death—of the old tree.

It is not easy, nor perhaps is it necessary, to



put suggestions into question form. But it may be as well to refer to the difficulties which beset the the collector of Folktales beyond those encountered in the collection of any other kind of Folklore. Savages and, in civilised countries, peasants—in short the classes, by whatever name they may be known, who are the depositories of Folklore—are most of all reticent upon the subject of tales. They are apt to suspect that the enquirer only wants to make fun of themselves and their cherished beliefs. Drolls they will, of course, tell most readily; sagas less so; but they keep the closest silence concerning *märchen*. This may be partly because they themselves look upon such tales as childish. It is a common experience of collectors that persons who may really be brimming over with the most curious and interesting tales will persistently deny that they know any; and it is difficult to overcome their reluctance to tell them, even after long periods of friendly intimacy. Patience and geniality are the only means, unless the collector possess also the most potent key of all, the ability himself to tell tales. To change the metaphor, if *he* can once set the ball rolling the probability is that the others will not allow it to stop. Nothing is more contagious than tale-telling among those who can tell tales.

Care should be used in taking down the stories in the very words of the teller. Stories altered, or improved, into literary form are deteriorated in scientific value, and frequently too in real literary value, by every alteration. They ought to be given, imperfections, mistakes, and all, just as they are

told, though mistakes may, and ought to be, pointed out in footnotes. No words are too strong to emphasise the binding character of this rule, as no one can tell how important a touch, apparently most trifling, may prove.

Attempts have been made to group all the known folktales into a general system of classification, in accordance with which every story in a fresh collection could be referred at once to its proper place, and might be designated by a number or a name. Some tales are manifestly capable of being reduced to order, and ranked under the names of some prominent and familiar member of the group to which they belong. But there are others which are not to be so simply denoted, and which seem to require more elaborate formulæ for their identification. The most elaborate attempt at a classification of folktales yet made is that due to J. G. von Hahn, who prefixed to his collection of Greek and Albanian Tales (1864) a scheme for the reduction of such stories to their original elements, and their arrangement in divisions and groups. His plan was afterwards employed and modified by Mr. Baring Gould, whose classification of "Story Radicals" is appended to the first edition of Mr. Henderson's "Folklore of the Northern Counties." Von Hahn arranges the stories with which he deals in three divisions, the first relating to family ties, the second to miscellaneous subjects, the third to contests of heroes and demons. These three divisions are subdivided into forty sections, to each of which is given, when possible, the name of the



principal actor or actors in some well-known myth or story of the group which it represents. Mr. W. R. S. Ralston, Mr. Nutt, Mr. Hartland, Mr. Lang, and others have pointed out that this classification does not meet all requirements, and the Folklore Society after examining the subject have decided that a complete analysis of the stories must first be obtained before classification can be attempted [see sect. xxiii.]. Mr. Baring Gould's classification has, however, the merit of detailing the characteristic elements of a large number of typical stories, and it therefore is useful as a guide to the collector. Omitting the attempted classification it is the basis of the following list:—

1. *Cupid and Psyche type.*

1. A beautiful girl is beloved by a man of supernatural race.
2. He appears as a man by night, and warns her not to look at him.
3. She breaks his command and loses him.
4. She goes in quest of him, and has to surmount difficulties and accomplish tasks.
5. She finally recovers him.

2. *Melusina type.*

1. A man falls in love with a woman of supernatural race.
2. She consents to live with him if he will not look on her upon a certain day in the week.

3. He breaks her command and loses her.

4. He seeks her, but never recovers her.

3. *Swan-maiden type.*

1. A man sees a woman bathing, with her charm-dress on the shore.

2. He steals the dress and she falls into his power.

3. After some years she succeeds in recovering the dress and she escapes.

4. He is unable to recover her.

4. *Penelope type.*

1. The man goes on his travels, and the wife is left at home.

2. She awaits his return in fidelity.

3. He returns to her.

5. *Genoveva type.*

1. The man goes to war, and the wife remains at home.

2. A false charge is brought against the wife, and he orders her death.

3. She is driven away, but not killed.

4. The husband, on his return, discovers his mistake.

5. He finds her again, and they are reunited.

6. *Punchkin or Life-Index type.*

1. A giant with his soul hidden in some external object ("Life-Index") marries a woman who has a lover.

2. The lover seeks and finds her, and urges her to kill her husband.
  3. She tries to discover where the Life-Index is, and the giant puts her off several times, but at last tells the secret.
  4. She destroys the Life-Index, and thus kills her husband, and
  5. Elopes with her lover.
7. *Samson type.* (Cf. 6).
1. The husband has giant strength residing in some external object.
  2. The wife, unfaithful to him, seeks of him, his secret; he refuses long to reveal it, and at last does so.
  3. She betrays the secret to his enemies, and he is ruined.
8. *Hercules type.*
1. The husband has giant strength.
  2. A former lover of his wife, who is true to him, determines to cause his death, and persuades the wife to make him a present.
  3. She does so without intending harm, and he is killed by it.
9. *Serpent Child type.*
1. A mother has no child. She says she would like to have one, were it a serpent or a beast.
  2. She is brought to bed of a child as she had desired.

3. The child she marries to a man or woman, and by night it assumes human shape.
4. She seizes the skin and burns it. Thenceforth her child leaves the serpent or bestial form.

10. *Robert the Devil type.*

1. A mother or father vows a child, if they have one, to an evil being.
2. The child is born, and the evil being claims it.
3. The child escapes, fights with, or tricks, the evil spirit, and --
4. Finally overmasters it and frees himself.

11. *Goldchild type.*

1. A mother desires a certain food; it makes her pregnant.
2. She casts some of the food away; part is eaten by a mare or bitch, and part grows; the mare or bitch are also pregnant.
3. The child and the foal, or the whelp and the plant, are twins with strong sympathies.
4. The mother seeks the death of her child, but his twin brother, the foal or the whelp, saves him.
5. They have further adventures.

12. *Lear type.*

1. A father has three daughters. He puts their love to the proof, and as the

youngest does not profess much love,  
he drives her away.

2. The father falls into trouble, and the two elder daughters refuse him assistance, but he obtains help from the youngest.

13. *Hop o' my thumb type.*

1. The parents, very poor, desert their children.
2. The youngest child leads the rest home several times, but at last fails to do so.
3. They fall into the power of a supernatural being, but the youngest robs him and they all escape.

14. *Rhea Sylvia type.*

1. The mother, either killed, or leaves the children for a few minutes.
2. They are suckled by a wild beast
3. They pass through various adventures, and—
4. Are finally recognised and raised to the throne

15. *Juniper Tree type.*

1. A stepmother hates her stepchild, and accomplishes its death.
2. Marvellous circumstances follow, through the transmigration of the soul of the child into—1st, a tree ; and 2nd, a bird.
3. Punishment of the stepmother.

16. *Holle type.*

1. A stepmother makes her stepdaughter the slave of the house.
2. Great good-luck falls to the lot of the girl by her amiability.
3. Misfortune befalls the other daughter through her evil temper.

17. *Catskin type.*

1. A Father, having lost his wife, vows to marry one who resembles her.
2. Decides on marrying his daughter.
3. She flies with three smart dresses.
4. She marries a prince in a foreign land.

18. *Goldenlocks type.*

1. Three princes set off to obtain a bride.  
The two first fail.
2. The third succeeds in winning the bride.
3. The two elder waylay him, half kill him, and steal the bride.
4. He recovers and puts his brothers to flight.

19. *White Cat type.*

1. A king sets his sons a task, and promises to the successful son that he shall succeed him.
2. The two eldest are enchanted ; the youngest breaks the enchantment, liberates them, and accomplishes the task.

20. *Cinderella type.*

1. The youngest of three sisters is employed as kitchen-maid.
2. The eldest sisters go to a ball. By supernatural means the youngest obtains a gorgeous dress, and goes as well.
3. This happens three times. The last time she leaves her slipper.
4. The Prince, by means of the slipper, discovers her and marries her.

21. *Beauty and Beast type.* (Cf. 1.)

1. The youngest of three sisters despised.
2. The father goes a journey and promises them each a present. The youngest asks for a flower only.
3. In obtaining the flower, the father falls into danger, and saves his life by the promise of the surrender of his daughter.
4. The daughter is in great prosperity thereby, and obtains a handsome lover.
5. The sisters injure the lover, and nearly cause his death.
6. The youngest saves his life.

22. *Beast Brothers-in-law type.*

1. A brother has several sisters who are married to beasts.
2. The young man has a task to perform.
3. He accomplishes it by the aid of his beast brothers-in-law.

23. *Seven Swans type.*

1. A sister has seven brothers who are turned into birds.
2. She seeks their release at the cost of silence.
3. She falls into great peril and is nearly lost, but succeeds in releasing them.
4. She marries a king.

24. *Twin Brothers type.*

1. Two brothers love one another dearly. They part on their journeys.
2. Before parting they give each other a token by which they may know the health and prosperity of the other.
3. One brother falls into danger. The other ascertains this—
4. And saves him.

25. *Flight from Witchcraft type.*

1. A brother and sister (or two lovers) are in the power of a witch or stepmother, or giant.
2. The brother learns witchcraft, or the sister obtains these powers.
3. By means of spittle, or apple pips, they deceive their keeper and escape.
4. They are pursued, and transform themselves repeatedly (or interpose obstacles) to elude pursuit.
5. Finally they kill the pursuer.

26. *Bertha type.*

1. A prince sends for a princess whom he



will marry. She sets off accompanied by her maidservant.

2. The servant throws the princess out of a ship, and passes herself off as the bride.
3. The princess seeks the king, and the fraud is discovered.

27. *Jason type.* (Cf. 25.)

1. A hero comes into a strange land and falls in love with a princess.
2. The king sets him tasks, and these he performs by aid of the lady.
3. He elopes with her and is pursued.
4. He deserts the bride. *a.* Either through no fault of his own, being rendered oblivious of the past by a kiss from his mother. *b.* Or wilfully.
5. The bride either breaks the enchantment or revenges herself.

28. *Gudrun type.*

1. A bride is carried off by a monster or a hero.
2. And is recovered, or is the cause of misfortune and ruin on the ravisher.

29. *Taming of the Shrew type.*

1. She is proud and shrewish.
2. The husband tames her by violence.

30. *Thrush-beard type.*

1. A king, angry with his daughter, for her pride, marries her to a beggar.

2. The beggar makes her into a slave and breaks her spirit.
3. He then discovers himself to be a king, whose suit she had formerly despised.

31. *Sleeping Beauty type.*

1. A princess warned not to touch a certain article.
2. She does what she is forbidden and falls asleep.
3. A prince discovers her sleeping after the lapse of many years, kisses her and wakes her.

32. *Bride Wager type. Bride (more rarely husband) obtained by—*

1. Answering a series of riddles.
2. Performing several tasks.
3. Fighting with a monster.
4. Making her laugh.
5. Discovering a secret.

33. *Jack and Beanstalk type.*

1. A man climbs a tree, or a rope, or a glass mountain, and reaches a land of wonder.
2. He steals from it a harp, money, a golden egg, or a princess.
3. He returns to earth.

34. *Journey to Hell type.*

1. A man descends by an underground passage to a mysterious land.

2. He has several narrow escapes.
3. He rescues from beneath a princess.

35. *Jack the Giant-killer type.* (Cf. 43.)

1. A man is matched with giants or devils.
2. He deceives them by his superior cunning.
3. He makes them kill themselves.

36. *Polyphemus type.*

1. A man is kept in durance by a giant.
2. He blinds the giant.
3. He escapes by secreting himself under a ram.
4. The giant endeavours to deceive him in turn, but is outwitted.

37. *Magical Conflict type.*

1. Two persons with supernatural powers test them against one another.
2. They pass through various transformations.
3. The good person overcomes the wicked one.

38. *Devil Outwitted type.*

1. A compact entered into between a man and the devil.
2. The man outwits the devil.

39. *Fearless John type.*

1. A lad knows not fear. He is brought into contact with (1) men, (2) dead bodies, (3) spirits.

2. He has three adventures with spirits in a haunted house. and wrests from them gold.
  3. He learns how to shiver, by a pail of goldfish being upset over him in bed.
40. *Prophecy Fulfilled type.*
1. A prophecy is made by a supernatural being, that a certain child will either kill a king or will marry his daughter.
  2. The king seeks the death of the child.
  3. The means he used to accomplish this purpose turn to bring about the fulfilment of the prophecy.
41. *Magical Book type.*
1. A man obtains power over evil spirits by certain means.
  2. He is unable to control the means, and they ruin him.
42. *Master Thief type.*
1. A youth goes forth to learn thieving.
  2. He steals from a farmer to establish his credit as a thief.
  3. Accepted as robber chief, he outwits the band.
  4. He returns home and asks the squire's daughter for wife.
  5. He is set tasks, which he accomplishes.
43. *Valiant Tailor type.* (Cf. 35.)
1. A tailor kills seven flies at a blow, and believes himself to be a hero.

2. He outwits (1) giants, (2) men.
3. He marries the princess.

44. *William Tell type.*

1. A tyrant sets an archer the task of shooting an apple or nut from the head of his own son. He accomplishes the task.
2. He is asked the use of the additional arrows in the archer's belt, and is threatened.
3. The archer kills the tyrant after the lapse of years.

45. *Faithful John type.*

1. A prince has a faithful servant, who saves him from danger.
2. The prince mistakes the act and punishes the servant, who is turned into stone.
3. The servant released from enchantment by the tears of the prince and his bride.

46. *Gellert type.*

1. A man has a faithful hound, which saves his child from danger.
2. The man mistakes the act and kills the dog.
3. When too late he discovers his error.

47. *Grateful Beasts' type.*

1. A man saves some beasts and a man from a pit.

10. *WORKING THE BIRD-TRAP DRILLS.*

1. *Preserver wealthy.*  
2. *Work his ruin.*

11. *THE BIRD-TRAP DRILLS.*

1. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
2. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
3. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*

12. *THE BIRD-TRAP DRILLS.*

1. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*

13. *THE BIRD-TRAP DRILLS.*

1. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
2. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
3. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*

14. *THE BIRD-TRAP DRILLS.*

1. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
2. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*
3. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*

15. *THE BIRD-TRAP DRILLS.*

1. *Man does wonders for a beast of the  
field, a bird, a creature of the air, and  
a creature of the water.*

2. She (or he) is allowed free access to every room in the new house but one.
3. The forbidden chamber is visited and found full of horrors.
4. The spouse discovers this, and in trying to punish is killed.

53. *Robber-Bridegroom type.*

1. A girl is engaged to a disguised robber.
2. She visits his castle and discovers his occupation.
3. She convicts him before her relatives by some token, and he is killed.

54. *Singing Bone type.*

1. A brother (sister) slays another through envy or jealousy.
2. After many days a bone of the victim, when blown through, declares the murder.

55. *Snow white type.*

1. Step-mother hates her step-daughter, and plots her death.
2. Step-daughter at last succumbs.
3. But is restored to life by hero, and the step-mother is punished

56. *Tom Thumb type.*

1. A mother wishes for a son, even if no bigger than her thumb.

2. Such a son is born, who performs many exploits through his cunning and small size.

57. *Andromeda type.*

1. A dragon ravages a country, and requires a maiden to be exposed for him.
2. The king's daughter has to be thus exposed.
3. The dragon is slain by hero, and he marries king's daughter.

58. *Frog-Prince type* (cf. 21).

1. A prince is transformed into a loathsome beast.
2. He does some kindness to a girl, on condition she does his bidding for one night.
3. She does so; he is unspelled and they marry.

59. *Rumpelstiltskin type.*

1. A girl is set tasks to do.
2. She is helped by a dwarf on condition she discovers his name.
3. She does so by his accidentally revealing his name to others, and escapes falling into his power.

60. *Language of Animals type.*

1. A son apprenticed to a wizard learns language of animals.



2. Is cast forth by his father for saying he will be superior to him.
3. Achieves tasks by knowledge of animal language.
4. Becomes superior to his father (Pope, King), and is reconciled to him.

61. *Puss in Boots type.*

1. A youngest son has only a cat left him.
2. The cat induces the king to believe its master has large possessions.
3. The cat's master marries the king's daughter.

62. *Dick Whittington type.*

1. A poor lad becomes possessed of a cat.
2. He sends the cat abroad as a venture.
3. The cat is sold for a large price in a country infested with mice, and the lad becomes rich.

63. *True and Untrue type.*

1. Two companions set out on a journey, one good tempered the other surly.
2. The surly one at first gets advantage, but the other obtains fortune by overhearing demons, &c.
3. The surly one tries to do the same, but is destroyed by the demons.

64. *Thankful Dead type.*

1. Hero pays debts of an unburied man, who is by this means buried.
2. The ghost helps him to achieve tasks.

65. *Pied Piper type.*

1. A magical musician frees a town from vermin.
2. He is refused his promised reward, and in revenge decoys all the children away.

66. *Ass, Table, and Cudgel type.*

1. A lad, in reward for his services, receives an ass that drops gold, and then a table which is covered with food at word of command.
2. Both are stolen from him by a rascally innkeeper
3. As a third gift he receives a cudgel that lays on at word of command, and with this makes the innkeeper restore the other two gifts.

67. *Three Noodles type (Droll).*

1. A gentleman is betrothed to a girl who does some silly thing.
2. He vows not to marry till he has found as great sillies as she.
3. He finds three noodles, returns and marries her.

68. *Titty Mouse type* (Accumulation Droll).

1. Animals set up in partnership ; one dies, the other mourns.
2. Other objects mourn in sympathy till there is universal calamity.

69. *Old Woman and Pig type* (Accumulation Droll).

1. Old woman cannot get pig over style ; she asks dog, stick, fire, water, ox, butcher, rope, rat, cat to help her.
2. Cat does so on condition, and sets rest in motion till pig jumps over style.

70. *Henny-Penny type* (Accumulation Droll).

1. Hen thinks sky is falling, goes to tell king, and meets cock, duck, goose, turkey.
2. At last they meet fox, who leads them to his own den and eats them up.

This list is not exhaustive, especially when savage tales are taken into consideration. But it is sufficiently representative. The collector will frequently find that the incidents tabulated in the above list may be related in other stories than the types selected here, and every such variation in the setting of folk-tale incidents is of the highest importance to note. Fragments of tales are too of great importance and should be carefully taken down by the collector.



## XVI.—CREATION, DELUGE, FIRE, AND DOOM MYTHS.

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There is no need for a detailed account of this section, as the title explains itself. The subjects are sufficiently important to hold a distinct place in folklore collection and research because of the special place they hold in mythic and religious belief, and because of the definite manner in which they place before us the question, are myths borrowed by one people from another or not? Almost all primitive people have some account to give of their origin. Many of these are but thinly disguised myths to account for the totemistic system of their society; others assume a somewhat loftier tone, and approach more or less to the record of the Biblical narrative. All the cosmogonic myths, says Mr. Lang, waver between the theory of construction, or rather of reconstruction, and the theory of evolution very rudely conceived.

Deluge myths are found among many primitive tribes. They bear some resemblance to the Biblical narrative, though there is no reason to believe that direct borrowing has taken place in every case, if it has in some cases.

The question of direct borrowing is, however, more difficult to meet, because of the many early missionary expeditions which were sent out to the then known heathen lands. But the other view is not without much evidence in its favour, namely, that the Hebrew Bible has been the means of securing a very early literary version of a tradition known to the Hebrews, in common with other primitive people.

These and other problems occur to the inquirer into these subjects, and the need of an accurate and full collection of stories is amply testified to. It may be well, perhaps, to give an example or two of the traditions current among savage people about the creation of man and the occurrence of a deluge. The Fijian creation myth is as follows:—

“When the first man, the father of the human race, was being buried, a god passed by this first grave and asked what it meant. On being informed by those standing by that they had just buried their father, he said, ‘Do not inter him. Dig the body up again.’ ‘No,’ was the reply, ‘we cannot do that; he has been dead four days and stinks.’ ‘Not so,’ said the god; ‘disinter him, and I promise you he shall live again.’ Heedless, however, of the promise of the god, these original sextons persisted in leaving their father’s remains in the earth. Perceiving their perverseness the god said, ‘By refusing compliance with my commands you have sealed your own destinies. Had you dug up your ancestor you would have found him alive, and yourselves also, as you passed from this world, should have been buried,

as bananas are, for the space of four days, after which you should have been dug up, not rotten, but ripe. But now as a punishment for your disobedience you shall die and rot.”—Williams’ *Fiji and the Fijians*, i. 204. This affords an illustration of the possible adulteration of savage myths by missionary influences, as unintentionally or not there seems to be a direct quotation from the New Testament in this story.

The Kumis have a tradition of the Creation. It is as follows:—

“God made the world and the trees and the creeping things first, and after that he set to work to make one man and one woman, forming their bodies of clay, but each night on the completion of his work there came a great snake, which, while God was sleeping, devoured the two images. This happened twice or thrice, and God was at his wits’ end, for he had to work all day and could not finish the pair in less than twelve hours; besides, if he did not sleep he would be no good,” said my informant. “If he were not obliged to sleep there would be no death, nor would mankind be afflicted with illness. It is when he rests that the snakes carry us off to this day. Well, he was at his wits’ end, so at last he got up early one morning, and first made a dog and put life into it, and that night when he had finished the images he set the dog to watch them, and when the snake came the dog barked and frightened it away. This is the reason at this day that when a man is dying the dogs begin to howl; but I suppose God sleeps heavily now-a-days, or the

snake is bolder, for men die all the same.”—Lewin’s *Wild Races of South-East India*, 225-6.

The Fijian tradition of the Deluge is as follows: “The cause of this great flood was the killing of Turukawa—a favourite bird belonging to Ndengei—by two mischievous lads, grandsons of the god. These, instead of apologising for their offence, added insolent language to the outrage, and fortifying with the assistance of their friends the town in which they lived, defied Ndengei to do his worst. It is said that although the angry god took three months to collect his forces, he was unable to subdue the rebels, and disbanding his army resolved on more efficient revenge. At his command the dark clouds gathered and burst, pouring streams on the devoted earth. Towns, hills, mountains, were successively submerged; but the rebels, secure in the superior height of their own dwelling-place, looked on without concern. But when, at last, the terrible surges invaded their fortress, they cried for direction to a god, who, according to one account, instructed them to form a float of the fruit of the shaddock; according to another, sent two canoes for their use; or, says a third, taught them to build a canoe and thus secure their own safety. All agree that the high places were covered, and the remnant of the human race saved in some kind of vessel, which was at last left by the subsiding waters on Mbengga; hence the Mbenggano draw their claim to stand first in Fijian rank. The number saved—eight—exactly accords with the ‘few’ of the Scripture record. By this flood it is said two tribes of the human

family became extinct. One consisted entirely of women, and the other were distinguished by the appendage of a tail, like that of a dog.

“The highest point of the island of Koro is associated with the history of the flood. Its name is Agginggi-tangithi-Koro, which conveys the idea of a little bird sitting there and lamenting the drowned island. In this bird the Christians recognise Noah’s dove on its second flight from the ark. I have heard a native after listening to the incident as given by Moses, chant ‘Na gigi sa tagici Koro ni yali.’ ‘The gigi laments over Koro because it is lost.’”—Williams’ *Fiji and the Fijians*, i. 253.

Doom myths are very instructive. Heaven in savage, as in civilized religions, can only be attained by the good. But the definition of good is not the same. Among the Australians females are not always admitted to heaven, and when they are it is only as a portion of man’s goods and chattels, and men who are not buried with the proper ritual become malign spirits, and are doomed to wander about the earth.



## XVII.—BALLADS AND SONGS.

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There seems to be little doubt that the folksong preceded the folktale in point of antiquity. Verse has been the medium from the earliest times of conveying man's thoughts from generation to generation, and we have not only traditional narratives in verse, but laws and ceremonial formulæ, the strict observance of which is so important to all early societies. Bards and skalds are familiar to all readers of early north European history, and Tacitus says that their ancient songs were the only way the Germans recorded their past. Both in Ireland and Scotland the chief poet or bard was an officer who recited the ancestral deeds and glories of the tribal chieftain on all occasions of importance. Professional bards are still well known in India, and in several other half-civilised countries. Their performances are by no means confined to singing or the recitation of verse, but are partly unmetrical. In many parts of the world the folktales consist partly of verse. The ordinary course of the narrative is broken up at the critical points, or for the purposes of detailed description, &c., by the introduction of verse. These tales thus appear to exhibit a transition in progress from verse to prose.

The *tags* or tail-rhymes so common to folktales point in the same direction.

Folksongs, says the Countess Martinengo Cesaresco in her study of the subject, differ from folktales by the fact of their making a more emphatic claim to credibility. Prose is allowed to be more fanciful, more frivolous than poetry. It deals with the brighter side; the hero and heroine in the folktale marry and live happily ever after; in the popular ballad they are but rarely united save in death.

Whether this is in truth a claim to the credibility of folksongs as distinct from folktales may perhaps be open to question, but the traditional origin and value of folksongs can be tested in other ways. There are many examples of what are called non-sense-rhymes, and these perhaps are relics of a now lost language more or less faithfully recorded and brought down in popular poetry long after the meaning of the words has been lost. The songs of the Kookies of Northern Cachar are mostly in a language which the people themselves do not understand, although it is undoubtedly a dialect of their own. Most probably the old form of speech in which they were originally composed has become obsolete, and the words have been handed down merely to preserve the tune. A similar case is to be found among the Watchandies of Australia, who recite songs in an unknown dialect.

Some countries have developed the folksong to a greater extent than others. Among the Lithuanians of east Europe this seems to be particularly the case.

The songs are handed down from father to son, says Dr. Latham, and sung on all occasions and by every one; are simple in construction without rhyme, and of no great length. They generally embody a sentiment or exhibit an image, and are rarely of sufficient narration to deserve the name of ballad. But, on the other hand, they preserve many archaisms. In them it is the Mother Earth or the goddess Zemyna that gives the corn and flax; it is the seagod Bangputys who raises the billows; it is Lamia who brings luck; the godnames of Perkynos and Pikullos are of frequent occurrence.

In considering the various groups into which folksongs may be divided we have first to note that in which folktales or märchen are extant in ballad form. It is not a little curious that the famous story of Catskin is preserved in English folksong in more than one version, whereas the prose form of it is not known in England, while in the ballad of William of Cloudeslie we meet with the main incident of the William Tell story which first appears in literature in *Saxo Grammaticus*.

Secondly, besides the folktales preserved in verse several very important elements of folklore are similarly preserved, though the main narrative of the ballad may not be a genuine folktale. A very good instance is The Changeling. This was found in an old and mutilated manuscript between the leaves of a large Family Bible, long out of use, in the parish of Kilpatrick, Scotland. The incident described is a well-known popular superstition, but it contains one phase which is not alluded to in any of our

collections of folklore, namely, the effect of taking a fairy-child into a church ; this is preserved entirely through this ballad.

[Tam]'s Jean, o' staney Auchinleck,  
[Had] a bonny wean,  
She lo'ed it well, an' kissed it aft,  
An' kissed it yet again.

Ae day an ill black fairy cam',  
An', when naebody saw,  
She stol't awa, an' left her ain,  
A brat baith crookit an' sma'.

As quick as lightning was the change,  
An' Jean she wonnerit sore,  
She had seen lightning blast a tree,  
But ne'er a bairn before.

He frettit aye, an' wadna please,  
A sair torment was he ;  
Said Jean, "ye maun be o' the fairy-folk,  
Ye ne'er belong" [to me.]

\* \* \* \* \*

The bairn, he grat, an' better gr[at,]  
As to the kirk they gaed ;  
An', when they cam' the kirk within,  
An erlish cry he made.

The priest he touched him wi' his finger,  
A little aboon the bree,  
But he signed na the cross, for the changeling thing  
Out o' Jean's arms did flee.

Some say they saw him to the lift,  
Wi' rapid speed ascen',  
Some out o' the door wi' a bricht blue flash,  
*For me, I dinna ken.*

Now you that have got children dear,  
 May Heaven my wish ful[fil,]  
 An' shield your bairns frae [fairy-folk]  
 An' every fearsom[e ill!]

One other example may be given from Mr. Napier's study on the subject. It is an old and common belief that the souls of the departed inhabited the air, and could at the will of a necromancer be summoned to any place, and caused to act in accordance with his desires. The necromantic power was, says Mr. Napier, often claimed by the Church during the middle ages; and a good instance of their exercise of the power is contained in a ballad in *Illustrations of Northern Antiquities*. An old pagan warrior, after many a hard fight, is taken prisoner, and saves his life by becoming a Christian. He elects to join himself to the Friars, but must first undergo an ordeal emblematic of having renounced his former life; and whether he was sufficiently strong in the faith to be able to resist in the future the Devil and all his temptations. This was tested in the following manner: he was laid out on a bier as if he were a dead man, and in this state of simulated death he was locked in the church during the night.

When the night was come, to the church the hero sped :  
 Sudden all the ghosts appeared who by his sword lay dead.  
 Many a fearfull blow they struck on the champion good ;  
 Ne'er such pain and woe he felt when on the field he stood ;  
 Sooner had he battle fought with thousands on the field,  
 Striking dints with faecheon keen on his glittering shield.  
 Half the night against the blows he waged the battle fierce :  
 But the empty air he struck where he weened their breasts to  
 pierce.

Little recked they for his blows, with his terror and his woe,  
 Ere the half the night was past his hair was white as snow.  
 And when the monks to matins sped, they found him dead  
 and cold :

There the Ghosts in deadly swoon had left the champion  
 bold.

A whole group of ballads has clustered round the popular outlaw Robin Hood, and these contain a vast amount of fairy lore besides sufficient narrative to make it possible to frame a reasonable hypothesis as to the origin of this cycle of folk-song, which has brought into existence a whole literature on the subject.

We must also include here the various local versions of the mumming play, which is a folktale in dramatic verse. These are highly curious in many ways, as they represent a phase of popular dramatic action which is paralleled among early people on several important occasions in tribal life.

Thirdly, there are the labour and work songs, which are of the highest interest and importance. First, noting some savage examples, the Sonaris have boat-songs, or professional melodies of their own; when wading or hauling the canoes up the rapids they sing a sort of "Cheerly boys," the chorus of which is "Yoho Ram," and which heard above the roar of the waters has a good effect. In Madagascar the men often beguile the time by singing their musical canoe chants, in which one of them keeps up a recitative, usually an air, to which all the rest chime in at regular intervals, a favourite one

being *Hé! misy vâ* (Oh! is there any). Mr. Acland, in his *Manners and Customs of India*, mentions the chant of the palanquin bearers, and says, "Though they keep to the same sing-song tune, yet they generally invent the words as they go along." Mr. Acland then quotes a humorous example from his own experience.

In Thomson's *Story of New Zealand* we have a very good instance of the labour-song among savages, and the significance of the accompaniment of action to the chorus. He says, "Launching war canoes into the ocean was weary work, and there were several chants for the purpose of enabling warriors thus occupied to exert simultaneous efforts. These songs had various measures adapted, either for pulling heavy or pulling light. For up-hill work there were long-syllabled words in the chants, each of which seemed to issue from the puller's mouths with the same difficulty as the canoe advanced. But when the hill was crowned, a succession of one-syllable words composed the chant."

In Greece it was a very general custom to accompany heavy labour by singing, and Athenæus has preserved the Greek names of different songs sung by various trades, but unfortunately none of the songs themselves. There was a song for the corn-grinders; another for the workers in wool; another for the weavers. The reapers had their carol; the herdsmen had a song which an ox-driver of Sicily had composed; the kneaders, and the bathers, and the galley-rowers, were not without their chant.

In our own country these trade-songs were once no doubt very numerous. A poem, quoted by Disraeli from Harl. MS. No. 913, says of the entrenchment of New Ross in Ireland, in 1265:

Monday they began their labours,  
Gay with banners, flutes, and tabours;  
Soon as the noon hour was come,  
These good people hastened home,  
With their banners proudly borne,  
Then the youth advanced in turn.  
And the town they made it ring  
With their merry carolling;  
Singing loud and full of mirth,  
Away they go to shovel earth.

Mr. Pennant in his *Voyage in the Hebrides*, and Dr. Johnson in his *Journey through the Western Islands of Scotland*, both mention the custom of singing at the cutting down of corn. Dr. Johnson says: "The strokes of the sickle were timed by the modulation of the harvest song, in which all their voices were united. They accompany every action which can be done in equal time with an appropriate strain, which has, they say, not much meaning, but its effects are regularity and cheerfulness. There is an oar-song used by the Hebrideans."

Mr. Alexander Carmichael, in his report to the Crofter Commission of last year, says of old the Highlanders "had songs for all the avocations in which they engaged, particularly for love, war, and the chase. They had labour-songs, with which they accompanied themselves in rowing, shearing, spinning, fulling, milking, and in grinding at the



quern." A specimen of a milking-song is given by Mr. Carmichael, and his translation is well worth quoting here:—

Behold that cow on the plain,  
With her frisky calf before her,  
Do thou as she did awhile ago,  
Give thy milk, thou calf of Fianach.

Ho, my heifer ! ho, my heifer fair !  
Ho, my heifer ! ho, my heifer fair !  
Ho, my heifer ! ho, my heifer fair !  
Thou heartling, heart, I love thee.

Give thy milk, brown cow,  
Give thy milk, so abundant and rich,  
Give thy milk, brown cow,  
And the gentles coming to the townland.  
Ho, my heifer ! etc.

Give thy milk, brown cow,  
And that there is nothing for them but bread ;  
Give thy milk, brown cow,  
Macneill ! Macleod ! Clanranald !  
Ho, my heifer ! etc.

Many trade songs and work songs exist yet uncollected, and there are songs sung at harvesting and sowing which are really of the same nature. The wording of these may not be always so poetical as other branches of popular poetry, but they contain many most interesting scraps of information preserved in no other way. It would be an advantage if the airs of the songs could be taken down with the words.

## XVIII—PLACE LEGENDS AND TRADITIONS.

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Legends are in our own country frequently told about places which in other countries are told about persons. Many folktales common enough on the continent, and even in Scotland, have not been recorded in England; yet it is impossible to believe that they were not known here in some form or other. Probably a collection of place legends and traditions would result in the recovery of a number of these. Thus a legend told of a famous stone near Sleaford, in Sussex, is an almost perfect version of the well-known Legend of the Dun Cow, which exists in Welsh hero tales, and is told also in India as part of the popular account of Vishnu. Other well-known folktales preserved in England as purely local legends are Lady Godiva, Wayland Smith's Cave, the Pedlar of Swaffham, Tom Hickathrift, the Stepney Lady, and Dick Whittington.

Legends as to the destruction of great serpents or dragons by local heroes, and ghost and spectre stories attached to special places, make up a second group for the collector to seek for in this branch of the subject. A third group is perhaps even more

extensive. Legends are told as to the origin or destruction of towns, the building of churches, the origin of stone circles, dolmens or great natural stones, which, though they do not always preserve complete folktales, preserve a large amount of folk-custom and belief, particularly about fairies and the goblin world.

This latter class of legend also appears among non-civilized peoples, while it is difficult to obtain information as to the first class being anywhere so prevalent as in England. The argument to be drawn from this, if it is substantiated by collectors, is a crucial one as to the probable source from which English folktales may even yet be obtained. As a specimen of the legends told by non-civilized people as to the origin of stone circles, and their agreement with European beliefs, the following quotation from a volume of the *Bombay Asiatic Society* is an illustration :—The cromlechs or stone holes are constructed with three flat stones or slates placed edgeways in the ground, enclosing three sides of a square or parallelogram as supports or walls, with one at the top as a cover, usually larger than the others ; and having one side open, usually the north or north-west. There is also a flooring of slabs. These cromlechs are not as numerous at Rajan Koor and Hajinitji as the kistvaens, or closed cromlechs, but there are still many, and all exactly correspond with the cromlech called Kitt's Coty House, near Aylesford, in Kent, with those at Plas Newydd, in Anglesea, and those in Brittany and the Nilgherries. The belief is prevalent at

Jiwasji that the Mora people, supposed dwarfs of three spans high, constructed the remains at Rajan Kolor, Yemmee Good, Hajinitji, etc. These remains are also attributed to the fairies and dwarfs by the superstitions of Wales, Dorsetshire, Cornwall, and Brittany, etc.

It is to be observed that the names of places or of ancient monuments have undoubtedly, in some cases, suggested the legend which is attached to them, and in this class of local legend we have evidence of the natural human tendency to invent reasons to account for facts.

## XIX. — JINGLES, NURSERY RHYMES, RIDDLES, &c.

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We now approach the waifs and strays of folklore. Jingles and other sayings in rhyme or rhythm, often very unmeaning to those who repeat them, have a meaning sometimes of considerable significance to the scientific inquirer. They have, being in verse form, a power of preservation which has been more often than not denied to the ceremonial or the custom of which they originally formed a part. An essential part of ancient ritual observance is the incantation or invocation in rude verse, and it is this part which has come down to us on the lips of the people, sometimes accompanied by ceremonial observances which are not really ancient, sometimes simply as catch sayings of the moment, sometimes perhaps as metrical formulæ in games, or as rhymes preserved in the nursery for the amusement of children.

An acute Scottish writer on popular superstitions, who wrote before the days of folklore, has observed that both ancients and moderns assumed that by incantation, or certain words arranged in a metrical form, the sorcerer could evoke and hold converse

with spiritual beings; that tempests could be excited, serpents arrested, diseases cured, locks opened, secrets discovered, affection induced, and numberless other incidents brought to pass against the regular course of nature. Many of the rhythmical invocations known in Scotland, as well as those in simple prosaic form, have evidently originated from the reputed virtue of verses; and all being of an early date, some are intermixed with the formula of the Roman Catholic ritual. Rude examples illustrate the fact: Elspeth Reoch was supernaturally instructed to cure distempers, by resting on her right knee while pulling a certain herb "betwix her mid finger and thombe, and saying of, In Nomine Patris, Filii et Spiritus Sancti." A charm for curing cattle, which appears in prosaic form in the record, may be resolved thus:—

I charge thee for arrowschot,  
 For doorschot, for wombschot,  
 For eyeschot, for tungschote,  
 For leverschote, for lungschote,  
 For hertschote,—all the maist :  
 In the name of the Father, the Sone, and Haly Gaist.  
 To wend out of flesch and bane,  
 In to sek and stane :  
 In the name of the Father, the Sone and Haly Gaist.  
 Amen.

Such invocations as the following, given in a tract of the eighteenth century, though modern in form, are doubtless successors to older examples, and at all events were attached to other purposes

of ancient incantation than love portents, and were invoked, for other gods than St. Agnes, St. Thomas, or St. Luke :—

New moon, new moon, I pray thee  
Tell me this night who my true love will be.

Now good St. Agnes play thy part,  
And send to me my own sweetheart ;  
And shew me such an happy bliss,  
This night of him to have a kiss.

Good St. Thomas do me right,  
And bring my love to me this night,  
That I may look him in the face,  
And in my arms may him embrace.

St. Luke, St. Luke, be kind to me,  
In dreams let me my true love see.

Hemp-seed I sow, hemp-seed I sow,  
And he that must be my true love,  
Come after me and mow.

Of legal formulas in rhyme there are many examples to be found. The law book of Manu (says Sir Henry Maine) is in verse, and verse is one of the expedients for lessening the burden which the memory has to bear when writing is unknown or very little used.

Sir Francis Palgrave says: "It cannot be ascertained that any of the Teutonic nations reduced their customs into writing, until the influence of increasing civilization rendered it expedient to depart from their primeval usages; but an aid to the recollection was often afforded as amongst the

Britons, by poetry or by the condensation of the maxim or principle in proverbial or antithetical sentences like the Cymric triads. The marked alliteration of the Anglo-Saxon laws is to be referred to the same cause, and in the Frisic laws several passages are evidently written in verse. From hence, also, may originate those quaint and pithy rhymes in which the doctrines of the law of the old time are not unfrequently recorded."

The Kentishman redeemed his land from the lord by repeating:—

Nighon sithe yeld  
And nighon sithe geld,  
And vif pund for the were,  
Ere he become healdere.

The forest verse,

Dog draw  
Stable stand  
Back berend  
And bloody hand,

justified the verderer in his summary execution of the offender. And in King Athelstan's traditional grant to the good men of Beverley, as inscribed beneath his effigy in the Minster,

Als fre  
Mak I the  
As heart may think  
Or eigh may see,

we have perhaps the ancient form of manumission or enfranchisement.



In parts of Banffshire, says Mr. Gregor, boys, on concluding a bargain, linked the little fingers of their right hands together, shook the hands with an up-and-down motion, and repeated the words:—

Ring, ring the pottle bell ;  
Gehn ye brak the bargain,  
Ye'll gang t' hell.

This ceremony was called “ringing the pottle-bell,” and to break a bargain, after being sealed in this fashion, was regarded as the height of wickedness.

The following was current about Fraserburgh:—

Ring a bottle, ring a bell,  
The first brae it ye cum till,  
Ye'll fa' doon an brack yer neck,  
And that 'ill the bargain brack.

Another solemn formula of bargain-making was, when the bargain was struck, the one saying to the other, “Will ye brak the bargain?” “No,” was the answer. “Swear, than,” said the first. Then came this oath:—

As sure's death  
Cut ma breath  
Ten mile aneth the earth,  
Fite man, black man  
Burn me t' death.

If the bargain was broken, the doom of the breaker was looked upon as sure, and with awe. Knowing how little there was in the early days of commercial intercourse to compel bargains being kept by means of law, there seems little difficulty in believing that

these boyish formulae contain remnants of a time when the religious sanction was far more powerful than the legal, and was accordingly invoked.

The songs of the nursery too have to be collected and noted. Such a well-known rhyme as the following is not without its parallel :—

This pig went to market,  
This pig staid at home,  
This pig had roast beef,  
This pig had a bone,  
And this one cried, " pee-wee."

It is an almost exact reproduction, says Mr. Gover, of the idea of the following song, which has never before been heard beyond the confines of Coorg. Both songs are accompanied by the same action—the mother or nurse pulling each tiny toe or finger as she refers to it in the song.

The little finger nail is small,  
The finger for the ring is gold,  
The middle finger loveth coins,  
The fourth is called Kotera,  
The thumb is Mùrutika,  
And both are gone for cheese.

Count the little fingers and those that bear the ring,  
Middle fingers, forefingers, and the thumbs are ten.

Riddles also deserve attention as they are asked both among civilized and savage peoples, and present the same problem of identity among the most distant and varied nations, which is one of the chief  
pr                  klore.

## XX.—PROVERBS.

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This is a vast and almost unexplored field of inquiry in folklore. Many collections have been made, and there is still much to collect. With reference to Great Britain more than five thousand proverbs have been orally collected in Ulster, and in Kent and Cornwall proverbs have also been collected. But other printed collections in this country are to some extent vitiated by their neglect in recording the precise locality where each proverb is current or was first heard. Although there is an extensive literature on the subject, and nearly every European country has some work specially devoted to it, very little systematic attempt has been made to understand the history and philosophy that underly proverbs. In philology they often supply a guide to the true meaning of words. In ethnology they supply evidence as to the continuance of old races supposed to be extinct. In history they supply evidence of great popular movements unnoticed in chronicles and legal records. In archæology they refer to old monuments, and give a clue to their use in prehistoric days. In everyday life they tell us much of the people's view of political and social events. In custom and belief they allude to

old faiths, superstitions, and laws. In meteorology and other physical phenomena they supply us with evidence as to seasons, changes in weather, changes in topographical features, and other facts which refer back to ages before these things became matters of learning and science.

When among the few remaining Maoris of New Zealand one hears the proverb, "The seed of our coming is from Hawaiki, the seed of man," we have perhaps the only clue to the place from whence this fine race of savages migrated. When one hears that "'Tis time to yoke when the cart comes to the capples" in an English county, we know that the Celts here at all events have lived beyond the Teutonic Conquest, for *capples* is a corruption of a Celtic word for horses. The Lancashire proverb, "It is a sin to steal a goose from the common but who steals the common from the goose," takes us back to that great era of enclosures which finally broke up the old system of the village community. The Gaelic proverb, "as dexterous as an arch-druid," touches upon an old faith, of which we have more to learn from folklore than from writers of the last century, who have thrown the whole matter into chaos and discredit. As regards early law, not only was rhyme and rhythm the medium of preserving it, but, says Sir Henry Maine, there is another expedient which serves the same object. This is Aphorism or Proverb. Even now in our own country much of popular wisdom is preserved either in old rhymes or in old proverbs, and it is well ascertained that during the middle ages much

of law, and not a little of medicine, was preserved among professions, not necessarily clerkly, by these two agencies.

Turning next to the question of Comparative Proverbs, there seem to be few subjects of more importance as aids to a knowledge of the mental and philosophical basis of race idiosyncrasies. Burckhardt says of Egyptian proverbs that only one of them known to him expresses any faith in human nature, a fact which reveals a very vivid conception of the difference between the old civilization and the new. Dividing proverbs into classes (one of which would be, for instance, moral characteristics), and then comparing the proverbs of the various countries or peoples together, class by class, would be a method by which to gain knowledge of true race distinction as powerful for ethnological purposes probably as craniology or philology. But the comparative method must be applied so that group is compared with group, not single proverb with single proverb. This latter process might be misleading to an intense degree.

It seems clear, therefore, that proverbs, if they are to be turned immediately to the use for which they are scientifically fitted, must be classified in groups. What these groups should be it is not easy to determine without an examination in detail of each collection, but probably that drawn up by the Rev. J. Long for the Folklore Society, and based upon the Russian collection of Snegiref, is sufficient to indicate the main lines to be observed. This classification gives us the following heads:—

## i. Anthropological :

- a. The natural and moral properties connected with various people.
- b. Proverbs relating to language, faith, superstition, ethics, customs.
- c. Ethical.

## ii. Political, Judicial :

- d. Legislation.
- e. Laws.
- f. Crimes and Punishments.
- g. Judicial Ceremonies.

## iii. Physical Proverbs :

- h. Meteorological, Astrological.
- i. Rural.
- j. Medicinal.

## iv. Historical Proverbs :

- k. Chronological.
- l. Topographical.
- m. Ethnographic.
- n. Personal.

The proverbs of all civilized countries must be classified under these heads before we can get at the knowledge they contain. Probably the proverbs of savage races would require a somewhat different classification, though this should not depart any more than is absolutely necessary from the above-named classes. Taking the sub-heads into which these classes would be divided, and arranging them for convenience alphabetically, we have an

instructive list supplied by Mr. Long under which to correct and classify proverbs :

|                       |                           |
|-----------------------|---------------------------|
| Agriculture.          | Master and servant.       |
| Animals.              | Matrimony.                |
| Bureaucracy.          | Moderation, temperance.   |
| Chastity.             | Morals.                   |
| Classes in Society.   | Mothers-in-law.           |
| Clergy and Sects.     | Nationality.              |
| Co-operation.         | Natural History.          |
| Commerce.             | Opportunity, punctuality. |
| Courage.              | Parents.                  |
| Covetousness.         | Patience.                 |
| Customs, Change of    | Places and persons.       |
| Death.                | Priests.                  |
| Devil.                | Prudence.                 |
| Doctors.              | Races.                    |
| Envy.                 | Relations.                |
| Family.               | Riches.                   |
| Gluttony.             | Seasons.                  |
| Gratitude.            | Scriptures.               |
| Health.               | Social life.              |
| Holy days.            | Sorcery and magic.        |
| Home.                 | Superstition.             |
| Hope.                 | Trades.                   |
| Ignorance.            | Village system.           |
| Industry.             | Weather wisdom.           |
| Justice.              | Widows.                   |
| Law.                  | Wit.                      |
| Landlord and peasant. | Women.                    |
| Love.                 | Youth and age.            |

This list is capable of much amplification as the work of classification is proceeded with.

## XXI. — NICKNAMES, PLACE RHYMES, &c.

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Throughout the United Kingdom there are certain nicknames and rhyming phrases which apply to town, district, or county, and similar phenomena are to be found in other countries of Europe, as well as among the rural population of India and other places. They afford information on topographical details which might otherwise be lost, and they give evidence of popular or traditional characteristics of the inhabitants of certain localities whose peculiarity thus set forth in place rhymes may have originated in race distinctions. The old clan or tribal feelings are certainly to be traced in the spirit of rivalry, enmity, and mutual contempt evidenced by these place rhymes. The less cultivated the people the narrower is their area of local patriotism, and these rhymes show one the mind of the folk as plainly as anything in the whole range of folklore. Higher in the scale it is not village and village, but county and county, north and south. Place rhymes relating to Yorkshire, to Kent, to Sussex, to Norfolk, and to some of the northern counties and Scotland,



have been to some extent collected ; but there are many which remain still unrecorded.

Specimens of these old place rhymes cannot be given in anything like a representative manner, because they are so numerous. Many false impressions are given of the past by writers who ignore early topographical features, and these in many cases can only be recovered from tradition. Thus the place rhyme—

From Blacon point to Hilbree  
A squirrel might leap from tree to tree,

records the ancient forest which once covered what is now heath and moor.

Two specimens may be given from Mr. Gregor's collection. The first, about the parish of Cruden, is :—

Crush-dane, the field and parish then were styled,  
Tho' time and clever tongues the name hath spoiled,

which supplies the old pronunciation of the parish name, a matter of considerable importance to philologists. The second takes us to some historical event, probably connected with some great battle :—

Cairnmuir an Cairnbyke,  
Rumblin' Steens and Stoney Dykes.  
Atween the centre an the pole  
Great Cæsar lies intil a hole.

On Cairnmuir and Cairnbyke, which are in the parish of Pitsligo, were at one time several tumuli. Who Cæsar was cannot be divined, and until these

place rhymes are systematically collected and placed in their entirety before the student, it is almost hopeless to attempt to unravel the history they contain.

A parallel class of rhymes are the slogans or war cries of old tribal chieftains. So little attention has been given to this subject that the full significance which it bears towards other branches of folklore is not yet known, but what little has been done in the way of investigation fully shows that in these old battle cries and old place rhymes we have relics of the unrecorded past which are of great value.

One famous slogan is the celebrated Hawick Common riding song. This is a custom incidental to a very ancient institution. Some verses sung on the occasion have got a refrain which has been known for ages as the slogan of Hawick. It is "Teribus y teri Odin." According to good authority we have in this refrain the names of two pre-Christian gods, namely, Tyr and Odin. Dr. Karl Blind says: "That the Hawick gathering-cry, in which Odin's name so clearly strikes the ear, has been transmitted from the time of our heathen forebears, I for one hold to be self-evident. The very darkness of the remainder of the phrase points to its antiquity. It is a disfigured wreck of a once hallowed custom. Though its surrounding connections have faded from the public mind, it is still revered even in its mutilated state." This is one example of what slogan cries are likely to produce by careful and systematic collection and examination.

## XXII.—THE WAY TO COLLECT FOLKLORE.

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With each item of folklore collected, whether it be a custom, superstition, tale, or saying, the following information is required:—

- (1) Locality—town, county, country ; tribe, village, or settlement ;
- (2) Date when last observed or collected ;
- (3) Whether still in use or still related ;
- (4) From whom collected—name, occupation, social position.

If such particulars are not forthcoming, much of the value of the collection is lost ; but as all information is acceptable, the absence of these particulars should not prevent a collector from at once recording whatever he has collected.

A most important thing is to endeavour to collect the entire folklore current in a district formed by ancient boundaries, or among a certain clan or tribe, so that it may be said that certain customs or superstitions are not known in this district or among this clan or tribe. If it be possible it will always be of essential service to get dis-

tinctly negative evidence with reference to any of the subjects suggested in this handbook. But this kind of inquiry needs more than ordinary caution, because it is the first instinct of the folk to deny all knowledge of superstitious practice, out-of-the-way customs, or curious legends. They are afraid of being laughed at.

Mr. J. F. Campbell collected not only from the Highland peasantry, but from tinkers and itinerant traders in London. Miss C. S. Burne has printed some of her experience in collecting in the *Journal of the Folklore Society*, and the following notes are obtained therefrom.

The *best* collecting is that which is done *by accident*, by living among the people and garnering up the sayings and stories they let fall from time to time. But one can hardly make a complete collection, even within a limited area, in this way; and deliberate search is therefore necessary, which is often a very uphill task, though to the student of human nature, who "loves his fellow-men," it must always be an entertaining and pleasant one, calculated to add to his enjoyment of a country holiday.

One needs first to know where to look. And the educated people of the neighbourhood cannot always help one. Nowadays, most people do, to a certain extent, know what folklore is. But too often the collector may be met with the dignified repulse, "*Our people are not superstitious, I am glad to say*"; and it is not given to everyone to be able to confute the assertion, as the Rev. Elias

Owen, in a paper on *Montgomeryshire Superstitions*, relates that he once did. His errand in the parish where it was made was to inspect the schools; and at the close of his examination he asked the first class, "Now, children, can you tell me of any place where there is a *buggan*" (a ghost, or bogey) "to be seen, or of any one who has ever seen one?" Instantly every hand in the class was stretched out, and every child had a story to tell. He then asked, "Which of you can tell me of a cure for warts?" with like results, greatly to the discomfiture of his friend the clergyman, who had fondly imagined that there was no superstition in *his* parish! The clergy are very liable to this illusion, because the people are apt to keep superstition out of their way, which in itself is a not uninformative folkloric item. Miss Burne knew an old woman who told a most excellent ghost story, and then utterly denied all knowledge of it when the clergyman's wife (who, however, was a member of the squire's family, whom the tale concerned) called to ask for further particulars.

Lawyers, doctors, and especially land-agents and gentlemen-farmers—people who, educated themselves, are yet brought by their professions into much contact with the uneducated—are often much better able to help than are the clergy, especially, of course, if they are natives of the district. The difficulty is to get at them; but a query on some definite point, inserted in a local newspaper, will seldom fail to produce a reply from some one who can help to get at other informants; and the news-

paper staff themselves are generally local men, and often capital collectors.

When visiting a strange place with the set purpose of personal collecting, the best way of beginning is, perhaps, to get the parish clerk or sexton (if such a person is to be found) to show the church, and then to draw him out on bell-ringing and burying customs, and to obtain from him the names of the "oldest inhabitants" for further inquiry. Failing the sexton, the village innkeeper might be a good starting-point. Then a visit may be paid to the school in the mid-day "recess," and the children may be bribed to play all the games they know for the instruction of the visitor. Possibly some bits of local legend may be gleaned from them as a foundation for further inquiries. The great value of local legends, especially in England, has already been pointed out, and it is hardly possible to insist too much upon it. These inquiries will often be quite as successful on some points if pursued among the oldest *families* in the place, as among the oldest *inhabitants* of the place. Old household or family customs are best preserved in solitary farmhouses, especially if tenanted by the same family for several generations. But it is a mistake to think that a very remote and thinly populated parish will necessarily yield more folklore of all kinds than another. A scanty stay-at-home population does not preserve legends well, and has not *esprit de corps* sufficient for the celebration of public customs. A *large village*, or a market-town quite in the

country, is generally the best place to find these; and the "lowest of the people"—the chimney-sweepers, brick-makers, besom-makers, hawkers, tinkers, and other trades in which work is irregular—are those who keep up old games, songs, dances, and dramatic performances.

Most villages have their doctress, generally an intelligent old woman, who, nevertheless, mixes something of superstition with her remedies. But fortune-telling, divination, and sorcery generally, flourish chiefly in the low parts of large towns where their professors acquire a wide reputation and are resorted to from considerable distances.

Superstitious opinions, though they flourish most, of course, among the lowest classes cannot well be collected direct from them, because they really do not understand what superstition is, and cannot, as they say, "make out what the gentleman is driving at." They must be inquired for among the class of small employers, who have a little more cultivation than their workpeople, but yet live on terms of sufficient familiarity with them to know their ideas thoroughly and to share a good many of them! A little patient effort will in all probability enable the collector to make the acquaintance of some old grandfather or grandmother of this class, who, sitting in the chimney-corner of an old-fashioned kitchen, loves nothing better than to pour out tales of "old times." Here is the collector's opportunity; and from talk of sickles, spinning-wheels, and tinder-boxes he may lead the conversation to *matters* more purely folk-lore. A list of annual



festivals, and the chief customs connected with them, will be found a useful basis for questions. If his witness proves intelligent and comprehending, a list of common superstitions may then be produced and gone through, when a few additions will probably be made to it. A list of proverbs will almost certainly prove a success; the "old sayings" will be thought extremely interesting, both wise and witty, and the memory ransacked for similar ones. Local legends must, of course, be asked for as local features—hill or well, ruined castle or Roman camp—suggest, and will probably vary greatly, ranging from ghost stories to folk-etymology.

Among uncivilized peoples the task is more difficult, but not essentially different in character. Sympathy is needed with them as with our own folk. They will yield up their treasures to those who go the right way to work, but the caution is needed that savages will not answer questions truthfully. If they think they know the kind of answer that the inquirer is seeking to obtain they will coolly supply this as their own genuine opinion or belief. Some savage tribes have curious notions about courtesy, and will not contradict any assertion made to them. Mr. Oldfield gives some of his experiences under this state of things among the Australians, and says that he found their habit of non-contradiction stand very much in the way when making inquiries of them. This is especially the case when ignorance of the language compels the inquirer to put some leading questions, perhaps through an interpreter.



## XXIII.—LIBRARY WORK.

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There is much to be done in the library as well as among the folk. Much folklore was already collected before the era when the collection of it was recognised as a necessity, but much of this lies hidden in inaccessible or unknown books, and nearly all of it requires sorting, docketting, and preparing for use by the student.

Lord Rayleigh in his address to the British Association a few years ago pointed out a branch of scientific research which is all too much neglected. He said, "By a fiction as remarkable as any to be found in law, what has once been published, even though it be in the Russian language, is usually spoken of as known, and it is often forgotten that the rediscovery in the library may be a more difficult and uncertain process than the first discovery in a laboratory."

True as this is of physical science, it is still more true of folklore. There is so much hidden in literature that one almost despairs of ever getting it out again into the light of day. Among the kinds of literature that want careful reading and

examination for the purpose of extracting the folklore may be specially mentioned—

Early and mediaeval chronicles.

Reports of legal proceedings and law treatises.

Lives of the Saints.

Old homilies and Latin sermons.

Sermons and theological treatises.

Early Christian fathers.

Classical writers.

Early topographical works.

Local histories.

Books of travel.

Old newspapers.

Periodical journals.

MSS. in the British Museum, Bodleian,

Bibliothèque National of Paris, &c.

Chapbooks and other popular prints.

Tracts on social and historical topics.

Tracts and books on witchcraft and astrology.

In every case the extract should be written out in the exact words of the original and precise reference (edition, volume, page, and date) should be given to the work from which the extract is taken. To avoid two or more people doing the same work it would be well for each worker to register his name and the particular work he is doing in accordance with the form at the end of this volume.

After the work of collection comes the far more

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persons, human or not, mentioned in the story ; if no specific names occur in the story, the characters, such as king, queen, &c., to be given.

**ABSTRACT OF STORY** to contain a summary of the events which carry on the plot of the story, each stage in the progress of the story being denoted by a number.

**ALPHABETICAL LIST OF INCIDENTS** to give under an appropriate descriptive title the incidents which occur throughout the story, each incident being set out on a separate line, and arranged alphabetically under the catchword.

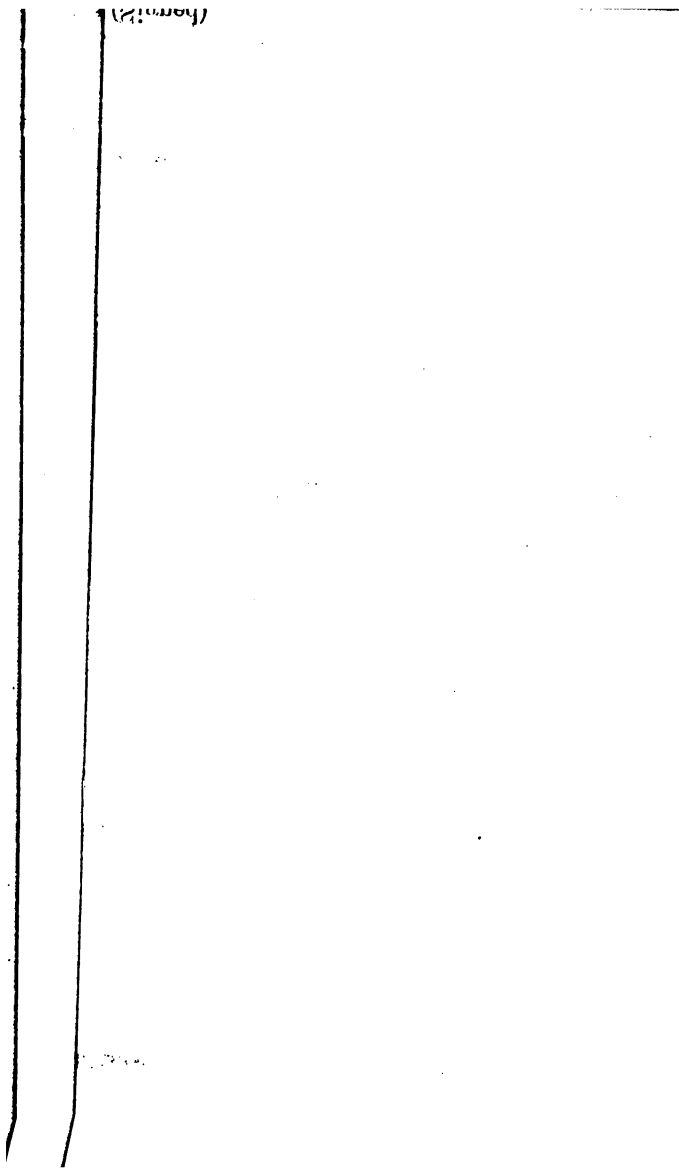
**WHERE PUBLISHED** to consist of the title of the book or collection, author's name, date, and place of publication, number of story in the collection, pagination.

**NATURE OF COLLECTION** to state whether original or translation, whether collected by author from peasantry or others, the name, occupation, and place of abode of the original narrator, and other useful information of this description.

**SPECIAL POINTS NOTED BY EDITOR OF ABOVE.**—Anything noted in the preface or footnotes by the editor of the collection.

**REMARKS BY THE TABULATOR** to contain references to any variants and notes known to the tabulator apart from those given by the editor, and any suggestions which occur to the tabulator.

The form for the analysis of customs is given on  
and folding sheet. Each custom or super-



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Title

Type Form

Page 1

stition is intended to be analysed on an independent form, and certain groups of customs will be dealt with at a time, and placed in this way before the student. The instructions issued for the filling up of this form are as under :—

**TYPE FORM** is that form of the Custom or Superstition which appears to be the most perfect in detail.

**VARIANTS** are such Customs or Superstitions as may be considered to give less complete forms of the original or type-form.

**GEOGRAPHICAL DISTRIBUTION** to give details of parish, district, county, &c., where the type-forms or variants are recorded to have been extant.

**CHRONOLOGICAL DETAILS** to give particulars as to when the Custom or Superstition was first noted, and the dates of subsequent observation.

**INDEX OF SPECIAL POINTS** to record all important descriptive details of the Custom or Superstition.

**RESULT OF THE ANALYSIS** to contain a succinct account of the various points brought out by the Analysis.

There remains to be arranged a form of classification for the proverbs such as that indicated in the section devoted to this subject, and the Society will issue such forms as soon as there is indication of some volunteers being desirous of working at this subject.

Finally, the Bibliography of Folklore claims our attention. So vast is the literature of the subject

that it is necessary for the student to be supplied with a complete list and analysis of books and other publications. The plan of the Society is to undertake only English publications, leaving to other countries the compilation of their own bibliographies. Each book is arranged under the author's name, and after the title and usual bibliographical information the contents or headings of the chapters are given. As soon as the entire bibliography is complete a subject index will be given, and then year after year appendices will be issued, and periodically a subject index will be added.



## THE FOLKLORE SOCIETY.

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This Society was established in 1878 for the purpose of collecting and preserving the fast-perishing relics of Folklore. The first meeting was held at the residence of the late Mr. W. J. Thoms, on 19th December, 1877, when there were present Mr. W. R. S. Ralston, Mr Edward Solly, and Mr. Gomme. The council was soon joined by Mr. H. C. Coote, Mr. Henry Hill, Mr. Ouvry, Sir William Drake, and Mr. Lang. The preliminary list of members contained 129 names, the first name on the roll being that of Mr. Edward Clodd ; in December, 1878, it reached 180, and at the present moment the roll shows 350 members. The first President was the Earl of Verulam, and his lordship was succeeded in 1880 by Earl Beauchamp, who in turn was succeeded in 1885 by the Earl of Strafford (then Viscount Enfield). The election of Mr. Andrew Lang as President took place in 1888. The office of Director was originally filled by Mr. Thoms, and is now filled by Mr. Gomme. The office of Treasurer was first undertaken by Sir William Drake, and Mr. Edward Clodd succeeded him in 1885. Mr. Gomme was the first Hon. Secretary, and was succeeded by Mr. A. Granger Hutt and Mr. J. J. Foster. In 1889 Mr. Hutt resigned, and Mr. Foster is now Hon. Secretary.

Foreign countries have followed the example of Great Britain, and are steadily collecting and classifying their Folklore. It is most gratifying to this Society to observe that one great result of its work has been to draw attention to the subject in all parts of the world; and it is particularly noticeable that the word "Folklore" has been adopted from this Society as the distinguishing title of the subject in foreign countries.

An International Folklore Congress was held in Paris in 1889, and the Second International Folklore Congress will be held in London on or about the 20th September, 1891, and following days, under the presidency of Mr. Andrew Lang. It is proposed that the "Comité de Patronage" of the Congress of 1889, together with other distinguished folklorists, should constitute an International Folklore Council.

Since the establishment of the Society great impetus has been given to the study and scientific treatment of those crude philosophies which Folklore embodies. Hence the place now accorded to it as a science, to be approached in the historic spirit and treated on scientific methods. The scope and interest of this new science enlarges the meaning for a long time given to the term Folklore, and the definition which the Society has adopted will illustrate the importance of the new departure. The science of Folklore is the comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages.

The work of the Society is divided into two

branches. First, there is the collection of the remains of Folklore still extant. Much remains to be done in our own country, especially in the outlying parts of England and Scotland, the mountains of Wales, and the rural parts of Ireland. Mr. Campbell only a few years ago collected orally in the Highlands a very valuable group of stories, the existence of which was quite unsuspected; and the publications of the Society bear witness to the fact that in all parts of our land the mine has abundant rich ore remaining unworked. In European countries for the most part there are native workers who are busy upon the collection of Folklore; but in India and other states under English dominion, besides savage lands not politically attached to this country, there is an enormous field where the labourers are few.

Secondly, there is the very important duty of classifying and comparing the various items of Folklore as they are gathered from the people and put permanently on record. A Committee has been appointed to take in hand the section of Folklore devoted to Folktales, and they have prepared a scheme of tabulation which is being extensively used both by workers in the Society and by other students. Another Committee is dealing with customs and manners in the same way. Printed Forms [see pp. 175, 176] are prepared for those willing to assist in these important labours.

By such means the Society feel convinced they will be able to show how much knowledge of early man has been lying hidden for centuries in popular

traditions and customs, and this object will be quickened by the addition to its roll of all students interested in primitive culture. Those who cannot collect can help in the work of classification and comparison, and much might be thus accomplished by a few years of hearty co-operation.

The Society is much in need of ample funds to publish its results and its material in hand, as well as to extend the area of its labours.

All the publications of the Society are issued to Members, and those volumes that are priced in the following list may be obtained by non-members of the publisher, Mr. David Nutt, 270, Strand, W.C.

Besides the volumes prepared for the Society, Members receive a copy of the quarterly journal, *Folklore*, published by Mr. Nutt. This journal is the official organ of the Society, in which all necessary notices to Members are published, and to which Members of the Society are invited to contribute all unrecorded items of Folklore which become known to them from time to time, or any studies on Folklore or ancillary subjects which they may have prepared for the purpose.

The Annual Subscription to the Society is One Guinea, and is payable in advance on the first of January in each year. This will entitle Members to receive the publications of the Society for such year. Members having joined during the present year, and desirous of obtaining the publications of the Society already issued, several of which are becoming scarce, may do so by paying the subscrip-

tions for the back years. Post-office orders and cheques should be sent to the Honorary Secretary.

All communications relating to literary matters, to the work of collection, to the tabulation of Folktales, etc., and to the general aims of the Society, should be made to the Director, Mr. G. L. Gomme, 1, Beverley Villas, Barnes Common, S.W.

Persons desirous of joining the Society are requested to send in their names to the Honorary Secretary, Mr. J. J. Foster, Offa House, St. Nicholas Road, Upper Tooting, S.W.

The Publications of the Folk-Lore Society are as follows :

1878.

- 1. The Folk-Lore Record, Vol. I.** 8vo, pp. xvi, 252. [Issued to Members only.]

CONTENTS :—Some West Sussex Superstitions lingering in 1868, by Mrs. Latham.—Notes on Folk-Tales, by W. R. S. Ralston, M.A.—The Folk-Lore of France, by A. Lang, M.A.—Some Japan Folk-Tales, by C. Pfoundes.—A Folk-Tale and various Superstitions of the Hidatsa-Indians, communicated by Dr. E. B. Tylor.—Chaucer's Night-Spell, by William J. Thoms.—Plant-Lore Notes to Mrs. Latham's West Sussex Superstitions, by James Britten.—Yorkshire Local Rhymes and Sayings, by G. L. Gomme.—Divination by the Bladebone, by William J. Thoms.—Index to the Folk-Lore in the First Series of Hardwicke's "Science Gossip," by James Britten.—Some Italian Folk-Lore, by Henry Charles Coote.—Wart and Wen Cures, by James Hardy.—Fairies at Ilkley Wells, by Charles C. Smith.—Notes.—Queries.—Notices and News.

1879.

- 2. Notes on the Folk-Lore of the Northern Counties of England and the Borders,** by William Henderson. A new edition, with considerable additions by the Author. 8vo, pp. xvii, 391. [Published at 21s.]

- 3. The Folk-Lore Record, Vol. II.** 8vo, pp. viii, 250 ; Appendix, pp. 21. [Issued to Members only.]

CONTENTS :—Preface.—Neo-Latin Fay, by Henry Charles Coote.—Malagasy Folk-Lore and Popular Superstitions, by the Reverend James Sibree, Junior.—Popular History of the Cuckoo, by James Hardy.—Old Ballad Folk-Lore, by James Napier.—A Note

on the "White Paternoster," by Miss Evelyn Carrington.—Some Folk-Lore from Chaucer, by the Rev. F. G. Fleay.—Reprints, etc. : Four Transcripts by the late Thomas Wright, communicated by William J. Thoms.—The Story of Conn-Edda ; or, the Golden Apples of Lough Erne, communicated by Henry Charles Coote.—Notes.—Queries.—Notices and News.—Index to Vols. I. and II.—Appendix : The Annual Report for 1878.

1880.

4. **Aubrey's Remaines of Gentilisme and Judaisme, with the additions** by Dr. White Kennet. Edited by James Britten, F.L.S. 8vo, pp. vii, 273.

[Published at 13s. 6d.]

5. **The Folk-Lore Record, Vol. III., Part I.**  
8vo., pp. 152. [Issued to Members only.]

CONTENTS :—Catskin ; the English and Irish Peau d'Ane, by Henry Charles Coote.—Biographical Myths ; illustrated from the lives of Buddha and Muhammad, by John Fenton.—Stories from Mentone, by J. B. Andrews.—Ananci Stories, communicated by J. B. Andrews.—Proverbs, English and Keltic, with their Eastern Relations, by the Rev. J. Long.—Proverbs and Folk-Lore from William Ellis's "Modern Husbandman" (1750), by James Britten.—Christmas Mummers in Dorsetshire, by J. S. Udall.—Indian Mother-worship, communicated by Henry Charles Coote.—Notes.—Queries.—Notices and News.

6. **The Folk-Lore Record, Vol. III, Part II.**  
8vo, pp. 153-318 ; Appendix, pp. 20.

[Issued to Members only.]

CONTENTS :—Two English Folk-Tales, by Professor Dr. George Stephens.—Folk-Lore Traditions of Historical Events, by the Reverend W. S. Lach-Szyrma.—Singing-Games, by Miss Evelyn Carrington.—Additions to "Yorkshire Local Rhymes and Say-

ings."—Folk-Lore, the Source of some of M. Gal-land's Tales, by Henry Charles Coote.—M. Sébillot's Scheme for the Collection and Classification of Folk-Lore, by Alfred Nutt.—Danish Popular Tales, by Professor Grundtvig.—The Icelandic Story of Cinderella, by William Howard Carpenter.—An Old Danish Ballad, communicated by Professor Grundtvig.—A Rural Wedding in Lorraine.—Notes.—Queries.—Notices and News.—Index.—Appendix : The Annual Report for 1879.

1881.

- 7. Notes on the Folk-Lore of the North-east of Scotland.** By the Rev. Walter Gregor. 8vo, pp. xii, 288. [Published at 13s. 6d.]

- 8. The Folk-Lore Record, Vol. IV.** 8vo, pp. 239. [Issued to Members only.]

CONTENTS:—The Aryan Expulsion-and-Return-Formula in the Folk and Hero-Tales of the Celts, by Alfred Nutt.—Some Additional Folk-Lore from Madagascar, by Rev. James Sibree, Junior.—Slavonic Folk-Lore, by Rev. W. S. Lach-Szyrma.—Euphemism and Tabu in China, by Rev. Hilderic Friend.—Folk-Lore from the United States, by William George Black.—Notes on Irish Folk-Lore, by G. H. Kinahan.—Weather Proverbs and Sayings not contained in Inward's or Swainson's Books, by C. W. Empson.—Notes on Indian Folk-Lore, by William Crooke.—Translation: Portuguese Stories, by Miss Henriqueta Monteiro.—Reprints: Proverbs, from "The Praise of Yorkshire Ale," 1697.—Amulets in Scotland, communicated by James Britten.—Notes.—Queries.—Notices and News.—Appendix: The Annual Report for 1880.—Index.

1882.

- 9. Researches respecting the Book of Sindibad.** By Professor Domenico Camparetti. pp. viii, 167.—**Portuguese Folk-Tales.** By Professor Z. Consiglieri Pedroso, of



Lisbon ; with an Introduction by W. R. S. Ralston, M.A. pp. ix, 124. In one vol., 8vo. [Published at 15s.]

**10. The Folk-Lore Record, Vol. V.** 8vo, pp. 229. [Issued to Members only.]

CONTENTS :—Mabinogion Studies, by Alfred Nutt.—Agricultural Folk-Lore Notes (India), by Lieut. R. C. Temple.—Roumanian Folk-Lore Notes, by Mrs. E. B. Mawer.—Bibliography of Folk-Lore Publications in English, by G. Laurence Gomme.—Folk-Lore Co. Wexford, by R. Clark.—Children's Game Rhymes, by Miss Allen.—Reprints : North American Indian Legends and Fables.—Notes.—Queries.—Notices and News.—The Annual Report for 1881 (including Report of Folk-Tale Committee).—Index.

1883.

**11. Folk-Lore Journal, Vol. I.** (Issued monthly.) [Published at 18s.]

CONTENTS :—Index to the Folk-Lore of Horace, by G. L. Apperson.—The Hare in Folk-Lore, by William George Black.—May-Chafer and Spring Songs in Germany, by Karl Blind.—Folk-Lore of Yucatan, by Daniel G. Brinton.—Irish Folk-Tales, by James Britten.—Warwickshire Customs, by James Britten.—Continental Folk-Lore Notes.—A Building Superstition, by H. C. Coote.—Some Spanish Superstitions, by J. W. Crombie.—Folk-Lore in relation to Psychology and Education, by J. Fenton.—Folk-Tale Analysis.—Bibliography of Folk-Lore Publications in English, by G. L. Gomme.—Stories of Fairies from Scotland, by Rev. W. Gregor.—Some Marriage Customs, by Rev. W. Gregor.—Kelpie Stories, by Rev. W. Gregor.—Derbyshire and Cumberland Counting-out and Children's Game Rhymes, by R. C. Hope.—Magyar Folk-Lore, by Rev. W. H. Jones and J. L. Kropf.—Anthropology and the Vedas, by Andrew Lang.—Songs for the Rite of May, by the Countess Martinengo-Cesaresco.—A Chilian Folk-Tale, by T. H. Moore.—An Irish Folk-Tale, by Rev. A. Smythe-Palmer.—Monmouthshire Folk-

Lore, by Edward Peacock.—Folk-Lore Notes from India, by Mrs. Rivett-Carnac.—St. Swithin and Rain-Makers, by F. E. Sawyer.—On Babylonian Folk-Lore, by Rev. Professor Sayce.—On the Oratory, Songs, Legends, and Folk-Tales of the Malagasy, by Rev. James Sibree, Junior.—Four Legends of King Rasála, by Rev. C. Swinnerton.—Folk-Lore from Peshawur, by Rev. C. Swinnerton.—Panjabi and other Proverbs, by Captain R. C. Temple.—Ananci Stories, by C. Staniland Wake.—Greek Folk-Lore, by Mrs. Walker.—Yorkshire Local Rhymes and Sayings.—Notes.—Queries.—Notices and News.

- 12. Folk Medicine.** By William George Black.  
8vo, pp. ii, 227. [Published at 13s. 6d.]

1884.

- 14. Folk-Lore Journal, Vol. II.** (Issued monthly.) [Published at 18s.]

CONTENTS :—Irish Stories and Charms, by Hon. J. Abercromby.—Irish Bird-Lore, by Hon. J. Abercromby.—Annual Report for 1883.—Turcoman Folk-Lore, by William George Black.—Holy Wells in Scotland, by William George Black.—Irish Folk-Tales, by James Britten.—The Pied Piper of Hamelin, by Emma S. Buchheim.—Two Folk-Tales from Herefordshire, by Charlotte S. Burne.—Variant of the Three Noodles, by Charlotte S. Brown.—Philosophy of Punchkin, by Edward Clodd.—Children's Games in Sicily, by Henry Charles Coote.—Folk-Lore in Modern Greece, by Henry Charles Coote.—A Curious Superstition, by J. W. Crombie.—Folk-Lore of Drayton.—Notes on Greek Folk-Lore, by Mrs. E. M. Edmonds.—Folk-Lore Terminology.—Bibliography of Folk-Lore Publications in English, by G. L. Gomme.—Three Folk-Tales from Old Meldrum, Aberdeenshire, by Rev. Walter Gregor.—Hippic Folk-Lore from the North-east of Scotland, by Rev. Walter Gregor.—Folk-Tales from Aberdeenshire, by Rev. Walter Gregor.—Old Farming Customs and Notions in Aberdeenshire, by Rev. Walter Gregor.—Fisherman's Folk-Lore, by Rev. Walter Gregor.—Some Derbyshire Proverbs and Sayings, by R. C. Hope.—Irish Folk-Lore.—Szeckly Folk-Medicine, by

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## 15. The Religious System of the Amazulu.

By the Bishop of St. Johnis, Kaffraria.

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1885.

## 16. Folk-Lore Journal, Vol. III. (Issued

quarterly.)

[Published at 20s.]

CONTENTS :—Irish Story from County Kerry, by Hon. J. Abercromby.—The Science of Folk-Lore, by Charlotte S. Burne.—The Origin of the Robin Hood Epos, by H. C. Coote.—Folk-Lore of Drayton.—Popular Poetry of Esthonians.—Folk-Lore in Mongolia, by C. Gardiner.—The Science of Folk-Lore, by G. L. Gomme.—Some Folk-Lore of the Sea, by Rev. W. Gregor.—Some Folk-Tales and Word Jingles from Aberdeen and Banff shires, by Rev. W. Gregor.—The Science of Folk-Lore, by E. Sidney Hartland.—The Forbidden Chamber, by E. Sidney Hartland.—Donegal Folk-Lore, by G. H. Kinahan.—The Science of Folk-Lore, by A. Machado y Alvarez.—Chilian Popular Tales, by Thomas H. Moore.—Folk-Tales of India, by Rev. Dr. Richard Morris.—Tabulation of Folk-Tales.—North Indian Proverbs, by Captain R. C. Temple.—Notes and Queries.—Notices and News.

**17. Folk-Lore and Provincial Names of British Birds.** By the Rev. C. Swainson.  
[Published at 13s. 6d.]

1886.

**18. Folk-Lore Journal, Vol. IV.** (Issued quarterly.) [Published at 20s.]

CONTENTS:—Classification of Folk-Lore, by Charlotte S. Burne.—Herefordshire Notes, by Charlotte S. Burne.—Songs, by Charlotte S. Burne.—Guisers' Play, Songs, and Rhymes, from Staffordshire.—Cornish Feasts and "Feasten" Customs, by M. A. Courtney.—Fight of the Witches.—Tabulation of Folk-Tales.—Folk-Lore in Mongolia, by C. Gardiner.—Some Folk-Lore of the Sea, by Rev. W. Gregor.—Children's Amusements, by Rev. W. Gregor.—The Outcast Child, by E. Sidney Hartland.—Donegal Superstitions, by G. H. Kinahan.—Legends of St. Columbkille of Gartan.—Local Greek Myths.—A Story of the Koh-i-Nur, by Countess Martinengo-Cesaresco.—Folk-Tales of India, by Rev. Dr. Richard Morris.—Notes on some Old-fashioned English Customs, by G. A. Rowell.—Principles of the Classification of Folk-Lore, by J. S. Stuart-Glennie.—Folk-Lore as the Complement of Culture-Lore in the Study of History, by J. S. Stuart-Glennie.—Tabulation of Folk-Tales.—The Science of Folk-Lore, with Tables of Spirit Basis of Belief and Custom, by Captain R. C. Temple.—Bibliography of Folk-Lore, by Captain R. C. Temple.—Philosophy of Folk-Tales, by C. Staniland Wake.—Notes and Queries.—Notices of Books.—Notices and News.

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**19. Folk-Lore Journal, Vol. V.** (Issued quarterly.) [Published at 20s.]

CONTENTS:—A Witches' Ladder, by Dr. Abraham Colles.—Negro Songs from Barbados, communicated

by the Countess Martinengo-Cesaresco.—Irish Folk-Lore, by F. W. Egan.—Cornish Folk-Lore, by Miss M. A. Courtney.—Some Simple Methods, of Promoting the Study of Folk-Lore and the Extension of the Folk-Lore Society, by Miss C. S. Burne.—Stray Donegal Folk-Lore, by G. H. Kinahan.—Superstitions (County Donegal), E. L. G. K.—The Forbidden Doors of the Thousand and One Nights, by W. F. Kirby.—Chinese Superstitions and Legends, by W. T. Mansfield.—Negro Songs from Barbados, by Charles P. Bowditch.—American Song Games and Wonder Tales, by W. H. Babcock.—Folk-Lore of Aboriginal Formosa, by G. Taylor.—Japanese New Year Decorations, by J. C. Hartland.—Birth, Marriage, and Death Rites of the Chinese, by N. G. Mitchell-Innes.—Some Account of the Secular and Religious Dances of certain Primitive Peoples in Asia and Africa, by Mrs. J. C. Murray-Aynsley.—Two South Pacific Folk-Tales, by W. A. Clouston.—The Witches' Ladder, by Charles G. Leland.—Folk-Lore of Roraima and British Guiana, by Mabel Peacock.—Notes on the Folk-Lore and some Social Customs of the Western Somali Tribes, by Captain J. S. King.—Notes on Cornish Folk-Lore, by G. H. Kinahan.—Malay Folk-Lore.—Irish Folk-Lore.—Folk-Tales of North Friesland, by William George Black.—The Modern Origin of Fairy Tales, by M. Gaster.—Tabulation of Folk-Tales, Edward Clodd.—Notes and Queries.—Notices and News.

**20. The Handbook of Folk-Lore.** Edited by  
G. L. Gomme. [Published at 2s. 6d.]

1888.

**21. The Folk-Lore Journal, Vol. VI.** (Issued  
quarterly.) [Published at 20s.]

CONTENTS :—Aino Folk-Lore, by Basil Hall Chamberlain.—Irish Folk-Lore.—Traditions of the Mentra or Aborigines of Malacca and the adjoining States, by D. F. A. Harvey.—Birth Ceremonies of the Prabhus.—Folk-Tales and Folk-Lore collected in and near Washington, by W. H. Babcock.—Cloudland in Folk-Lore and Science, by Hon. Ralph Abercromby.—Dorset Folk-Lore, by J. J. Foster.—Notes on the Folk-Lore, and some Social Customs of the Western

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22. **Aino Folk-Tales.** By Basil Hall Chamberlain, with Introduction by Edward B. Tylor. (Privately printed and sold to Members of the Society only, price 5s.)

23. **Studies in the Legend of the Holy Grail, with especial Reference to the Hypothesis of its Celtic Origin.** By Alfred Nutt. [Published at 10s. 6d.]

1889.

24. **The Folk-Lore Journal, Vol. VII.** (Issued quarterly.) [Published at 20s.]

CONTENTS:—The Beliefs and Religious Superstitions of the Mordvins, by Hon. J. Abercromby.—The London Ballads, by W. H. Babcock.—Derbyshire and Staffordshire Sayings, by Miss C. S. Burne.—Congress of Folk-Lorists at Paris.—Notes on African Folk-Lore, etc., by E. Clodd.—The Philosophy of Rumpelstiltskin, by E. Clodd.—Notes on Harvest Customs, by J. G. Frazer.—A South African Red Riding Hood, by J. G. Frazer.—Coorg Folk-Lore, by G. L. Gomme.—Wexford Folk-Lore.—Some Folk-Lore of Trees, Animals, and River-fishing from the

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- 25. Gaelic Folk-Tales.** Edited and translated by the Rev. D. MacInnes, with Notes by Alfred Nutt. [Published at 15s.]

1890.

- 26. The Exempla of Jacques de Vitry.** With Introduction, Analysis, and Notes. Edited by Professor J. F. Crane. [Published at 13s. 6d.]

- 27. Folk-Lore, a Quarterly Review of Myth, Tradition, Institution, and Custom.** Vol. i.

1891

- The Denham Tracts.** Edited by James Hardy. [In the Press.]

#### PUBLICATIONS IN HAND.

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*[Mr. G. L. Gomme, 1, Beverley Villas, Barnes  
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the following volume, or subject (see Handbook,  
page 174) :—*

*Name* \_\_\_\_\_

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*Date* \_\_\_\_\_

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**Form of Application to Assist in the Tabulation Work of the Society.**

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*To the Director of the Folk-Lore Society.*

[*Mr. G. L. Gomme, 1, Beverley Villas, Barnes  
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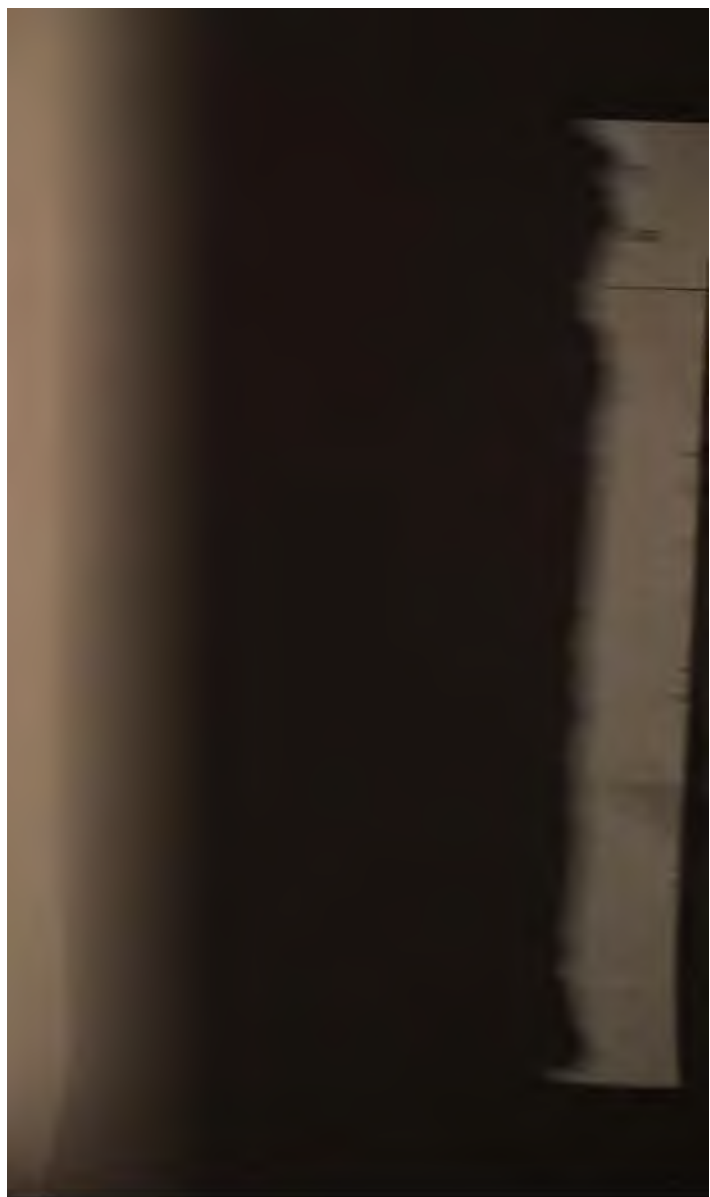












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